

# THE DIAL

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## A GREAT DANE.

The present visit of Dr. Georg Brandes to the United States, although it is covering only a fortnight, is an event of the utmost importance in our cultural annals. Dr. Brandes is one of the half-dozen most famous men of letters now alive and incomparably the greatest of living Scandinavians. We doubt if this country has ever entertained a more distinguished representative of European letters. We have had of recent years, it is true, visits from M. Bergson and Lord Morley, we had about ten years ago the great Danish poet Drachmann, and thirty years ago the great Norwegian poet Björnson, and the visits of Matthew Arnold, Thackeray, and Dickens are marked by red letters in our calendar. The appearance of Dr. Brandes is at least as memorable as any of these, and will long be remembered by those who have come into contact with his vital and powerful personality. It has fulfilled a hope that we had cherished for many years, and almost abandoned as the flight of time brought him within measurable distance of the brink of years from which mortality takes its final plunge.

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"Im ganzen, guten, schönen  
Resolut zu leben,"

and their debt of gratitude is correspondingly great. For many years, a few of us have been reading him in his own tongue and many more of us in German translation, while during the last decade his major works have been reproduced in the English language. They have been to us a revelation of cosmopolitan thought, interpreted in the spirit of the broadest freedom, and handled with deep penetration and philosophical insight. Many are the minds that have found enfranchisement in his pages and learned from him that literary criticism, in a master's hand, may become com-

prehensive enough to cover the whole of life. Of what may be called creative criticism, Dr. Brandes is the best example of our time. He has the power which bestows upon this form of writing the qualities which make it worthy to be classed with the literary categories of *belles-lettres*, with fiction, the drama, and poetry. His work has made good this claim for literary criticism, in the sense in which it has been made good before him by Lessing and Goethe, by Sainte-Beuve and Taine and Brunetière, by Coleridge and Walter Pater and Matthew Arnold.

What is needed to raise criticism from the status of a narrow discussion of technical aesthetic principles to the creative plane is a method which brings it into intimate relations with life. Such a method was boldly outlined by Dr. Brandes in the second volume of his "*Hovedstrømninger*," published in the early seventies:

"First and foremost, I endeavor everywhere to bring literature back to life. You already have observed that while the older controversies in our literature—for example, that between Heiberg and Hauch, and even the famous controversy between Baggesen and Oehlenschläger—have been maintained in an exclusively literary domain and have become disputes about literary principles alone, the controversy aroused by my lectures not merely by reason of the misapprehension of the opposition, but quite as much by reason of the very nature of my writing, has come to touch upon a swarm of religious, social, and moral problems. . . . It follows from my conception of the relation of literature to life that the history of literature I teach is not a history of literature for the drawing-room. I seize hold of actual life with all the strength I may, and show how the feelings that find their expression in literature spring up in the human heart. Now the human heart is no stagnant pool or idyllic woodland lake. It is an ocean with submarine vegetation and frightful inhabitants. The literary history and the poetry of the drawing-room see in the life of man a salon, a decorated ball-room, the men and the furnishings polished alike, in which no dark corners escape illumination. Let him who will look at matters from this point of view; but it is no affair of mine."

To this method the author has remained true all his life, and this is what makes of his work one of the impressive monuments of modern thought. A living literature, he says, "brings problems up for debate," and "for a literature to bring nothing up for debate is the same thing as to lose all its significance."

Thus our author has found the literature of modern times to be bristling with debatable problems, and he has stood in the arena for nearly half a century engaged in the struggle

over these problems, and always championing the cause of justice and individual freedom, and the emancipation of the soul from all the degrading fetters of hide-bound prejudice and inveterate superstition. He has been a fighter for ideas all his life, a true *Ritter vom Geist*, a doughty warrior for the cause upon which Heine based his chief claim to the world's regard. Engaged in this conflict primarily for his fellow-countrymen, who seemed to him to be living in the eddies and backwaters of thought, he sought to drag them by pure force of reason out into the main current, and handled them so roughly in his efforts for their salvation that they would have none of their rescuer, and turned upon him, and drove him from among them. Whereupon he went forth, lived in foreign lands for a term of years, and returned to his fellow-countrymen a world-figure, with weapons freshly forged and tempered, and forced them to give him heed. Meanwhile, his eloquence had evoked responses in all the cultured nations of the earth, and he was fast becoming the commanding figure which he is to-day in the intellectual world.

What are the qualities that have made Georg Brandes thus preëminent? One of them is the wide range of his knowledge, which has allowed nothing deeply significant in modern life to escape his attention. Another is the possession of a clear-cut and incisive style which makes the full weight of conviction tell in his thrust. The title of this article might be flippantly taken to suggest what has been called "the big bow-wow style," than which no comparison could be more absurdly inept. A third quality is a burning passion for intellectual freedom and social justice, coupled with an unfaltering belief in the power of truth eventually to prevail over error. As long ago as 1872, he said to the critics who were ferociously attacking him in the Danish press:

"I am treated as if the ideas which inspire me and which I express, were my own inventions. They are the ideas of all intelligent Europe. If a man is guilty for maintaining them, then the guilt is not mine, but that of European scientific thought. Or rather, if the men of the younger generation are guilty, when they cherish these convictions, the real guilt lies upon the men of the older generation. Why did you not bring us up better? If these ideas can be confuted, why did you not refute them for us? If it were possible to equip the present generation for a victorious battle against free thought, why did you not thus equip us? You did not do it, because you could not do it, because these ideas are not to be confuted."



A fourth quality, which is perhaps little more than an amplified statement of the second one mentioned, is the possession of that incommunicable gift of genius to give interest to any subject under discussion, to present even familiar matters from such unexpected points of view and with such exquisite turns of phrase as to make them seem fresh and new. This is the gift that makes us feel that even the most hackneyed themes, in his handling, will acquire a vital significance hitherto unrealized, that we may go, for example, to a lecture upon Shakespeare or Napoleon, with the assurance that we will bring from it something that we did not take to it, however familiar we were with the subject. This power of giving interest and charm to simple and commonplace matters is what makes the autobiography of Dr. Brandes a work comparable with "Dichtung und Wahrheit."

The better part of the work of Dr. Brandes is now to be had in English translation. We have the monumental "Main Currents in the Literature of the Nineteenth Century," in six volumes, the "William Shakespeare," in which a Dane has done for the creator of "Hamlet" what a Frenchman did for the history of our literature, the Beaconsfield, the Lassalle, the Björnson, the Ibsen, the fascinating study of Poland, the "Recollections of Childhood and Youth," already referred to, and the essays upon the "Moderne Gjennembrudsmænd"—the men of the modern "breaking through." It is to be hoped that the present visit, now so nearly ended, of their distinguished author may send thousands of new readers to these works, which are among the most significant and influential that our age has produced. And it will be the hope of all of his friends that his ripened wisdom may continue to be poured out for many years to come, for our helpful guidance and spiritual refreshment, and for the furthering of the great cause of intellectual freedom.

#### CASUAL COMMENT.

THE SHAME OF THE BOOK TARIFF, an imposition endured by only two of the great powers of the world, our own country and Russia, was mercilessly exposed by Mr. Edwin H. Anderson in his presidential address before the American Library Association at Washington last week. Of course it is an old story, but it is likely to be considerably older before the disgrace is wiped out and we are able to hold

up our heads and claim a place among the nations enlightened enough not to lay a penalty on the acquisition of knowledge. Fifty per cent higher now than before the Civil War, the present duty on imported English books fails ridiculously to yield any considerable revenue or to foster home industry in the manufacture of books. Our annual publishing statistics show a production of only six per cent of the total book-publication of the world. In proportion to population, Switzerland issues each year ten times as many books as we; the Scandinavian countries six times as many; Germany, France, the British Empire, Holland, Italy, Austria, and Japan, each from three and one-half to five times as many; Roumania more than three times as many; and Russia, even with its arbitrarily censored press, manages to put on the market a yearly book-product amounting to more than one and one-half times our own—in proportion to population, as already indicated. With Spain and Portugal (grouped together) somewhat ahead of us, we seem to hold the humiliating position of tail-enders in this procession. As to annual revenue accruing from "the tax on ideas" (to quote the heading of Mr. Anderson's paper), our treasury is enriched to the extent of about half a million dollars by those who each year pay for the privilege of helping to keep this country among the best educated, the most enlightened, of the nations. If, then, as a tariff for revenue, the book-tax yields only a negligible return compared with our total revenue, and if as a protective tariff it fails to protect, or, at most, furnishes ignoble shelter to an unworthy few, why suffer it to remain on the statute-book? Mr. Anderson says, "We put a tax on the enlightenment of all the people to serve the selfish interests of the few." But even these few, or those of them whose utterance on the subject commands a respectful hearing, announce their entire willingness, as one of their number, Mr. George Haven Putnam, has repeatedly declared, that the book-duty should be removed. Our copyright laws furnish such protection to both author and publisher as to render a tariff on books as needless as it is stupid. It is well to have, in Mr. Anderson's address, a formal and emphatic statement of the American Library Association's position on this question—a position all the more significant because, professionally, the librarian is unaffected by the tariff.

. . .

THE JOYS OF THE LITERARY ARTIST, more particularly the newspaper artist, are splendidly painted by Mr. Charles Edward Russell in the closing chapter of "These Shifting Scenes," an admirable piece of journalistic

autobiography recently noticed in these pages. After a quarter-century of newspaper experience he feels himself justified in declaring that "the best job on earth is that of the city editor of a New York daily. Other employments are but rubbish in comparison." For, observe, "the city editor is an artist. As a painter before his easel, so sits every day the city editor before the paper he is to make. Here in his hand he holds all the colors of all the news of the day; upon his schedule as upon canvas he lays them to suit the taste before mentioned [that is, the New York reader's taste]. He can lay on the crimes and give to his paper a red hue; he can develop the humorous side of a day's life in the city; he can seize a story in low tones from the heart of the lost-and-found advertisements; he can work out every contrast of scarlet and purple, for every variety of tint is supplied by the events before him. He has but to choose, to combine, and to study the results. And all the time he can derive from his weavings the satisfaction that pertains only to the exercise of art, which is now and always a means to transfer a feeling. Provided, to be sure, he is blessed with reporters that in their turn have the instinct of artistic craftsmen; for when reporting is true and free from the taint of advertising and the business office and allowed to deal according to its principles, it is an admirable art." Editor-in-chief and managing editor and editorial writer are poor creatures compared with the city editor, thinks Mr. Russell. "The editorial writer emits great thoughts for the exclusive perusal of the proof-reader," he tells us. The obvious weakness in the city editor's position as above pictured, the drop of bitterness in his goblet of nectar, is the confessed necessity he is under "to suit the taste before mentioned," to please the sensation-loving throng "that the newspaper must please if it is to succeed," as Mr. Russell views the matter. Preferable, by far, is the part played by him who, as we are told but are not bound to believe, "emits great thoughts for the exclusive perusal of the proof-reader."

...

PAINLESS PRELIMINARIES TO THE ENJOYMENT OF A FOREIGN LITERATURE are surely a desideratum in the educational world, though their possibility may be doubted by those who hold, rightly enough, that there is no royal road to learning. Some recent paragraphs in these columns on the subject of Latin will perhaps have prepared the reader to receive without too great protest the remarks of a veteran teacher of that language on the right way to initiate a pupil in its mysteries. Writing anonymously to a prominent journal, he says,

in part: "One speaks first of the 'beginners' because teachers of Latin so often declare the first-year work to be the most critical. The most difficult it is necessarily; the most beneficial and the most loved it is if so made by the teacher. But commonly this first-year work on which so much depends is horribly mismanaged. Year after year, one may go into these classes and see the same old methods—work too hard for the pupils, too little understood, and stupid, dry, tiresome beyond expression. Any boy or girl of spirit is justified in getting out of it, as a very large number of them do, in the course of the first half-year—many before the end of the first month. Break away from these methods, one longs to urge upon every beginners' Latin teacher (only exceptionally capable teachers should be in charge of this class, of course); whatever you do, don't start another class with the first lesson in a book, by making the pupils learn paradigms, whole ones—stupid things—with a lot of new English words so captivating as 'paradigm,' 'inflection,' 'declension,' 'genitive,' 'dative,' 'accusative,' 'ablative,' etc. . . . Use no book for at least a month—preferably two—possibly six months. This is, of course, perfectly practicable with a class of reasonable size, as is done to some extent in America, to great extent in Germany. Then can class-work be made suitable, appealing, inspiring, the class interested, eager, confident or gladly, persistently plucky, able to work hard out of class without help or lamentations. . . . This is simply to say that the study must be alive enough for very live boys and girls—a national pursuit, spirited, full of sense; at present, the study is commonly irrationally dull, quite too dead for Young America. May teachers and pupils soon very generally enjoy first-year Latin—find it the favorite class-work, such as it certainly can be made."

...

FIRST AID TO THE INQUIRING READER is freely and expertly rendered by most librarians, though some insist that the visitor should reach the end of his own resources in catalogue and reference-book consultation before soliciting professional assistance. Probably a judicious mixture of self-help and expert aid is wisest as a general rule. In sharp contrast to the Lethbridge plan (described in our last issue) of mechanizing the public library by bringing it into gear with the post-office machinery, thus eliminating much waste, including that of time taken up in personal intercourse between librarian and patron, an "ex-librarian" has something to say, in the May "Public Libraries," in favor of extending that personal side of library work which

the Lethbridge scheme would abolish. We quote a few sentences: "With no reflection upon any library in particular, it is the experience of many readers that the atmosphere among the assistants of the average free library is of a forbidding type. Many library helpers seem to be so afraid that they will give an inquirer one word too many in extending information. Perhaps the writer erred in the other direction; but in her experience in library work she was never so happy as at the time when an earnest reader made inquiries, and an opportunity presented itself to gather together all the literature upon a specified subject which might be found in indirect ways—hidden chapters of books with irrelevant titles, etc. Certain experiences in library work in one of the largest libraries in this country, together with two seasons of lecture-recital programmes, have brought to vision the possibility of broadening the influence of the free library as an educational centre—in all branches." Of course there is liability of imposition upon a too complaisant librarian: he may find that he is expected to write club papers, prepare outlines for debates, decipher difficult manuscripts, translate whole books from the lesser-known foreign tongues, and in other similar ways occupy his supposedly abundant leisure; but the competent and tactful librarian will know how to decline an unreasonable request and at the same time maintain his reputation for urbanity and omniscience.

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A THOUGHT FOR THE COMMENCEMENT SEASON, now upon us, is offered in the following extract from "They Who Knock at Our Gates," which receives more particular notice on another page. "Next after liberty," writes the author, in considering the quality of our alien element, "the Puritans loved education; and to-day, if you examine the registers of the schools and colleges they founded, you will find the names of recent immigrants thickly sprinkled from A to Z, and topping the honor ranks nine times out of ten. All readers of newspapers know the bare facts,—each commencement season the prize-winners are announced in a string of unpronounceable foreign names; and every school-teacher in the immigrant section of the larger cities has a collection of picturesque anecdotes to contribute: of heroic sacrifices for the sake of a little reading and writing; of young girls stitching away their youth to keep a brother in college; of whole families cheerfully starving together to save one gifted child from the factory. Go from the public school to the public library, from the library to the social settlement, and you will carry away the same

story in a hundred different forms. The good people behind the desks in these public places are fond of repeating that they can hardly keep up with the intellectual demands of their immigrant neighbors. In the experience of the librarians it is the veriest commonplace that the classics have the greatest circulation in the immigrant quarters of the city; and the most touching proof of reverence for learning often comes from the illiterate among the aliens. On the East Side of New York, 'Teacher' is a being adored. Said a bedraggled Jewish mother to her little boy who had affronted his teacher, 'Don't you know that teachers is holy?' Perhaps these are the things the teachers have in mind when they speak with a tremor of the immense reward of work in the public schools."

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CONFUSION WORSE CONFOUNDED is the prospect avowedly confronting the misguided "reformers" of our spelling. A communication sent out by the secretary of the Modern Language Association of America to all its members notes the action of that body in adopting, two years ago, "the rules and recommendations of the Simplified Spelling Board . . . as the norm of spelling in the official publications and correspondence of the Association," and now invites an individual expression of opinion on the whole question of joining the simplifiers, whole-heartedly, half-heartedly, or not at all. It is known that at least a strong minority still preserves its sanity on this subject. Among other observations of the secretary, our attention is arrested by the following: "The official spelling does not call itself reformed; it is at most in process of reformation, or of simplification; and, as 'simplified,' it is not at a stage that anybody regards as final." Too true; and will it ever reach that stage, or will not rather the tinkering process, once begun, be considered permissible on the part of anybody and everybody to the end of time? Will the genie so recklessly released from the bottle ever be got back into it again? A questionnaire appended to the circular letter contains three interrogations as to the degree in which the receiver of the letter favors the new forms of spelling, with two blank columns for replies, headed, "Anser," and, immediately beneath, "Yes," "No." A cross in the proper place is all that is required. Honest Dogberry was inconsolable because he had not been writ down an ass. The Modern Language Associate of anserine predilections will have only himself to blame if he is not now writ down an *anser*.

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TRIUMPHS OF STAGE REALISM meet with a popular acclaim absurdly disproportionate to



their real artistic worth. What did the Greeks of Sophocles's time care for the paltry details of realism? How much did realism have to do with the success of Æschylus's Oresteian trilogy? How meagre was the setting of an Elizabethan drama! Shakespeare's art knew nothing of realism. But to-day the play-goer demands that nothing shall be left to the imagination; he delights in such products of stage-carpentry as Mr. Simeon Strunsky describes in the current "Atlantic Monthly." Concerning one very popular play he writes: "For weeks, the author, the producer, and several assistants (I am now quoting press authority) had been searching the city for the exact model of a hall bedroom in a theatrical boarding-house such as the playwrights had in mind. They found what they were looking for. When the curtain rose on the opening night, the public, duly kept informed as to the progress of the quest, naturally rose with enthusiasm to the perfect picture of a mean chamber in a squalid boarding-house. The scene was appalling in its detail of tawdry poverty. Except for the fact that the bedroom was about sixty feet long, forty feet wide, and fifty feet high, the effect of destitution was startling." And all the time no one disputes that the highest art achieves its results with the severest economy of means.

THE MOST WIDELY TRANSLATED BOOK IN THE WORLD is, of course, the Bible. This fact is impressed upon us anew by the statement of the secretary of the New York Bible Society, at its recent quarterly meeting, that the scriptures are now being distributed in fifty-three languages in the city and harbor of New York. Nearly a thousand vessels at that port have been visited in the last three months by a missionary of the Society for purposes of Bible-distribution, a work that is also extensively carried on at Ellis Island, where every immigrant is sure to find at his disposal at least one book in his own language amid the Babel of tongues that there assails his ears. Among other items of interest in the secretary's report, we note that nearly a thousand copies of the Bible were lately placed in the hands of those connected with the circus. Whether half a thousand will be read by the devotees of the sawdust ring may be doubtful. A like query arises in connection with the several hundred copies bestowed upon the performers in the Wild West show. An examination of the figures showing the many editions and the wide circulation of Shakespeare and the Bible, and a comparison of that circulation with the acquaintance that the people seem to have with Shakespeare and the Bible, might induce a belief that in order to

be really read and appreciated an author should appear in only strictly limited editions.

CULTIVATION OF THE INQUIRING MIND is evidently not neglected in Atlanta, as may be inferred from a significant paragraph in that city's current library Report. A single sentence will make this sufficiently evident. "During the year," writes the librarian, "17,284 (nearly 5,000 more than in 1912) sought here information on subjects varying from corporation tax laws, Dingley tariff, telephotography, German Hussar uniform, Easter hare, picture suitable for soft drink poster, laundry machinery, social work of the Church, modern novelists, tension on the strings of a piano, Polish costume, census reports, Yazoo fraud, wireless stations of the world, pictures of Lookout Mountain for the local theatre, pictures for the mural decoration of the Ansley Hotel, statistics of the production of tin, to the Potsdam Giants, blue sky laws, and the address of many people of note." All these inquiries, made by frequenters of the reference room ranging "from the Governor of the State, who has been a frequent visitor, to mechanics, seeking latest developments in electric elevators," were, we doubt not, promptly and intelligently answered.

A STORY OF BOOK-RESCUE WORK on the part of an alert and faithful janitor contributes an element of novel interest to the "Thirteenth Annual Report of the Brumbaek Library of Van Wert County." Van Wert County is in Ohio, as nearly everyone knows, and it was the Ohio flood of 1913 that imperilled the government documents and other less-used books stored in the basement of the aforementioned library. First those on the floor and lowest shelves were moved so that no volume was within a foot of the floor. But the water rose, inch by inch, compelling a further raising of the literary level, until high-water mark was reached at twenty-three inches, with all books safely above that limit; and then, after remaining stationary for some anxious hours, the ebb began and the flood subsided, doing no further damage than the warping of the basement cupboard doors, the extinguishing of the furnace fire, and the suspension of the library's usefulness for a day. The janitor himself writes the account of the occurrence in the library report, and it is safe to conclude that he is worthy of the position he holds in the library world.

HOW ONE UNIVERSITY LIBRARY IS STRENGTHENED is explained in a recent news item from New York, where a branch of the great public library of that city has just been established



at Columbia University, in a room of the Low Library Building, for the benefit of Columbia professors and students. A first instalment of books, three thousand in number, is placed in the care of an experienced library assistant, and additions to this supply will be made as needed. By the inter-branch loan system a total of about thirty thousand books is at the command of those using this branch, an automobile delivery system facilitating the transmission of any desired volume from its place of deposit to the branch where the request is made.

### COMMUNICATIONS.

#### NORWAY AND AN INTERNATIONAL LANGUAGE.

(To the Editor of THE DIAL.)

The letter of Lewin Hill, in your issue of May 1, will hardly be accepted as a complete refutation of the objections raised against the adherence by Norway to a language unintelligible to the rest of the world. The unwholesomeness of the hermit life, for an individual or for a nation, is no longer a matter of doubt, in these days of enlarged international interests. Narrowmindedness and a mere blind devotion to the forms and ideas of the past do not make for the nobler kind of race building.

On the other hand, the argument for the preservation of the lesser languages and even dialects as permanent and ever living forms of expression is entirely unanswerable. Every race, to whom the call has not come too late, does well to resist the tendency toward linguistic amalgamation with any other people, however closely related by blood or by political connection. The many reasons for this are too familiar to require enumeration.

Here, then, is an apparent dilemma, for which there is but one possible solution, which will stand the acid test. To save the small languages from destruction, on account of the need of mutual comprehension, between the few who cherish them and the immense number who use the few dominant tongues, a simple and easily acquired means of international communication must be provided as supplementary to the mother language. There are numberless other valid grounds for the development and use of an international auxiliary language; but I venture to rank its service to the weaker peoples and the saving of the lesser languages as among the strongest.

It is fortunate that such an instrument already exists, and that it has been proved by all conceivable tests, over a long period of years, to be fully capable of meeting all the requirements. Esperanto long since passed from the domain of theory to that of actual and habitual use for international purposes of every character, by a large number of persons in all parts of the earth. It is almost incredibly easy to learn, and is flexible and expressive to a degree which staggers the belief of those not familiar with it. Those who have fairly tested its advantages find it a help with which they would

not dream of dispensing. The people of Norway will in no way be cut off from the world by the exclusive use of the Norwegian tongue for domestic purposes, if they are wise enough to supplement it by the general adoption of Esperanto for international relations.

JAMES F. MORTON, JR.

New York City, May 20, 1914.

#### WALTER PATER AND BISHOP BERKELEY.

(To the Editor of THE DIAL.)

While comparing FitzGerald's "Euphranor" recently with Berkeley's "Alciphron," as suggested by Mr. Gosse in the Variorum Edition of the Works of Edward FitzGerald (Introduction, Vol. I, p. XXVI.), I came upon a remarkable statement of the doctrine which spelled "success in life" to Walter Pater (see his Conclusion to "The Renaissance").

"According to us," says Alciphron in the First Dialogue, "every wise man looks upon himself, or his own bodily existence in this present world, as the centre and ultimate end of all his actions and regards. He considers his appetites as natural guides, directing to his proper good, his passions and senses as the natural true means of enjoying this good. Hence, he endeavours to keep his appetites in high relish, his passions and senses strong and lively, and to provide the greatest quantity and variety of real objects suited to them, which he studieth to enjoy by all possible means, and in the highest perfection imaginable. And the man who can do this without restraint, remorse, or fear is as happy as any other animal whatsoever, or as his nature is capable of being."

Opponents of Pater's epicureanism, materialism, "sentimental Platonism," and religious and philosophical skepticism may also be reminded that, throughout "Alciphron," Berkeley "criticises the prevailing materialism, and presents his spiritual philosophy in aspects fitted to restore faith in the omnipresence of Omnipotent Spirit, in the moral order of the universe, and in the Christian revelation of God." (Alexander Campbell Fraser, "Berkeley and Spiritual Realism," 1908, p. 11.)

WM. CHISLETT, JR.

Stanford University, May 20, 1914.

#### PROFESSOR NEILSON AND GRIMM'S FAIRY TALES.

(To the Editor of THE DIAL.)

A completely misleading account of an address I recently made on "What children should read" has been widely circulated in the newspapers. I have thought it futile to attempt to have the mistake corrected; but my respect for THE DIAL impels me to inform you that the chief point of my remarks was the value and importance of imaginative literature such as Grimm's *Märchen* in the education of children. The words quoted in your note of April 16 are not mine; and I am in general agreement with the attitude to which you give expression in your criticism of what I am reported to have said.

W. A. NEILSON.

Harvard University, May 20, 1914.

## The New Books.

### TOWARD A BROADER TO-MORROW.\*

Now whoso loveth the peace of established order and hath set his heart upon things as they are to-day, must never be lured into the restless, forward-sweeping pages of Mr. H. G. Wells. He is so mercilessly disturbing, this un-English Englishman. He assails without pity and questions without ruth. Perhaps because he loves his own countrymen best (although I fear his love is not very generally reciprocated) he goads and flays them most persistently, declaring them to be formal, stupid, ill-read, unscientific, unenterprising, unthinking, unimaginative, and un-everything-else requisite for real progress. Naturally, the institutions of such an impossible nation must be belated and benighted to correspond to the stupidity and blindness of its citizens. However, we in America cannot complain of neglect; for we come second in his conscientious flagellation and presumably, therefore, also in his affection. In his latest novel he generously concludes that "the United States of America remains the greatest country in the world and the living hope of mankind"; but it is in spite of "coarseness and blundering and rawness and vehemence and a scum of blatant, oh! quite asinine folly."

Yet, with all his relentless assailing of what is wrong in the world, Mr. Wells is constantly constructive in spirit: so far from being merely a Genius of Storm, he holds that Faith can and should create what Love desires. And in this belief he is willing to have his most serious arguments refuted, his brightest Utopias demolished, if haply in the useful clashing of mind stuff there may emerge some vital spark of truth to light us on the upward way. A prolific writer, animated by such a spirit, must naturally make many mistakes. But even when we convict him of inconsistency, we remember that such is the inevitable penalty of growth; and when we are confident his predictions are wrong, we often feel a tiny ghost of doubt within our hearts, or an unvoiced choking prayer that he may be right. Along with the countless would-be prophets among the present generation of authors one may find a few genuine seers, and to this distinguished group Mr. Wells assuredly belongs, although his relative place therein can only be decided by that immemorial tribunal to which we reluctantly re-

linquish so many judgments, even the stern, impartial years. For the present, however, I think we may safely rank him with the most delightfully vigorous and helpfully prescient.

In Mr. Wells's new volume are twenty-eight papers of varying length and merit. They represent gleanings from the last five years, and range from "The Coming of Blériot" to "The Contemporary Novel." Now if Mr. Wells were asked to give the chemical formula for the reaction of sulphuric acid on zinc, I am perfectly sure he would include in his correct answer at least two paragraphs on the unsatisfactory conditions of human life at present and the possible betterment thereof in the future. Accordingly, with this undetachable tendency of our author and the avowedly social or economic subjects of many of the chapters, we are prepared for a volume treating scores of vital topics in the spirit suggested by our first two paragraphs. Obviously, then, it would be better not to attempt to notice each of the papers, but to set forth our author's present general attitude and then take up a few particular points.

As to the former we may first quote a forcefully worded passage from "The Passionate Friends," a novel that must have been in Mr. Wells's mind concurrently with the matter presented in many of these essays. It will be recalled that Stephen Stratton, an Englishman, and Gidding, an American, both "want to do something decent with life," and that the former records for his son their profession of faith:

"And it is not only a great peace about the earth that this idea of a World State means for us, but social justice also. We are both convinced altogether that there survives no reason for lives of toil, for hardship, poverty, famine, infectious disease, for the continuing cruelties of wild beasts and the greater multitude of crimes, but mismanagement and waste, and that mismanagement and waste spring from no other source than ignorance and from stupid divisions and jealousies, base patriotisms, fanaticisms, prejudices and suspicions that are all no more than ignorance a little mingled with viciousness. We have looked closely into this servitude of modern labor, we have seen its injustice fester towards syndicalism and revolutionary socialism, and we know these things for the mere aimless, ignorant resentments they are; punishments, not remedies. We have looked into the portentous threat of modern war, and it is ignorant vanity and ignorant suspicion, the bargaining aggression of the British prosperous and the swaggering vulgarity of the German junker that make and sustain that monstrous European devotion to arms. And we are convinced there is nothing in these evils and conflicts that light may not dispel. We believe that these things can be dispelled, that the great universal,

\* SOCIAL FORCES IN ENGLAND AND AMERICA. By H. G. Wells. New York: Harper & Brothers.

Science which has limitations neither of race nor class, Art which speaks to its own in every rank and nation, Philosophy and Literature which broaden sympathy and banish prejudice, can flood and submerge and will yet flow over and submerge every one of these separations between man and man."

Of course it is as impossible to find the real Mr. Wells in any one page as it is to depict him in any one review; but I think the foregoing is perhaps the most enlightening single excerpt that could be made for our purpose. To it I would add the following considerations from two of these papers, "The Great State" and "The Human Adventure."

In the former, the great central belief is that "a state may solve its economic problem without any section whatever of the people being condemned to life-long labor." This is based on the tenets that "the absolutely unavoidable labor in a modern community in its ratio to the available vitality must be of very small account indeed," and that "there exists a real disposition to work in human beings." For the small irreducible residue of undesirable toil, our radical falls back on a suggestion of the late Professor William James, and inasmuch as this seems to me about the most important point in the whole book, I again quote verbatim:

"He [Professor James] was profoundly convinced of the high educational and disciplinary value of universal compulsory military service, and of the need of something more than a sentimental ideal of duty in public life. He would have had the whole population taught in the schools and prepared for this year (or whatever period it had to be) of patient and heroic labour, the men for the mines, the fisheries, the sanitary services, railway routine, the women for hospital, and perhaps educational work, and so forth. He believed such a service would permeate the whole state with a sense of civic obligation."

As to the few creatures actually unwilling to work, a type almost inconceivable to our energetic reformer, he takes the bull by the horns with perfect composure and firmness, and declares they may remain idle, subsisting on their presumptive rights as shareholders in the State. Touching the much stressed danger of the disappearance of individual freedom, he insists that all men, women, and children must be given every opportunity, even every inducement, to work out their finest potentialities. On the question of the family, always the most delicate problem in any communistic or socialistic scheme, and perhaps the most difficult, Mr. Wells is observed to hedge in a manner that suggests many mental reservations. He ventures the innocuous suggestion that "a new type of

family, a mutual alliance in the place of subjugation, is perhaps the most startling of all the conceptions which confront us directly we turn ourselves definitely towards the Great State." But his positive proposals are desperately irresolute; and one begins to draw a picture of a respectable paterfamilias who has been given furiously to think by the colossal stature of the little things of everyday life. On two points, however, he is perfectly clear. One is that the cruel and pitiless sex-jealousy that thwarts so many thousands of lives to-day must be replaced by something higher. The other is that motherhood should be publicly endowed.

Then he goes on to insist that wealth must be watched, and the legislator no less. Books must be made common as air,—a proposal developed at greater length in "The Passionate Friends"; and criticism upon all contemporary institutions and processes must have the utmost liberty. Education must be made a vital, pulsating force. "Whatever increases thought and knowledge moves towards our goal."

Clearly it is with this generalizing Mr. Wells that we are primarily concerned; but it is a pleasure to note that many of the more specifically directed papers also offer a valuable and enjoyable pabulum. Thus, "The Common Sense of Warfare" fights with both slashing sabre and piercing foil for a sane view of world peace. Again, in "The Philosopher's Public Library," he delicately enforces the truth that the essentials of a library are books, not bricks. In "The Disease of Parliaments" he presents a telling and carefully elaborated plea for an intelligent system of elections, based on the single transferable vote. And so our commendations might run on through various titles.

On the other hand, the reader will note many evidences of fallibility in our author. I suppose one man can only be one man, so we must not rage when even Mr. Wells is inaccurate about his facts, half-hearted in his conclusions, or misguided in his criticisms. We must even be patient when his venerable prophetic mantle opens to reveal, for the moment at least, a mere ephemeral journalist. Yet it is provoking to read such a feeble piece of hackwork as "The Possible Collapse of Civilization" when one is cherishing the memory of that striking passage in "The Passionate Friends" where Stratton is considering the same question. Again, the paper on "Doctors" and that on "Divorce" are undeniably weak, the former being superficial and the latter inconclusive. For the author's insistence on education we must be grateful;



but he really progresses no farther than a thousand other interested and intelligent observers who see in a general way what is amiss but cannot prescribe a practical remedy.

Herewith I have left myself no space for differences about details; but I cannot help wondering how the greatest believer in the modern annihilation of space can think that the mere geographical location of our national capital must inevitably prove a serious obstacle to progressive government. Nor can I accept the placidly recorded verdict that many of our State Universities are no "more than mints for bogus degrees." I am bitterly aware of weaknesses in our State Universities; but they do not deserve this particular condemnation, with its horrible connotations. Again, the declaration that "America cherishes the rights of property above any other rights whatever" is well worth weighing; but our Civil War would seem to suggest that we have been capable of other ideals. However, I may cheerfully leave his readers to do their own quarrelling with Mr. Wells. It is half the fun of reading him.

In "The New Machiavelli," which Mr. Walter Lippmann calls the spiritual biography of a searching mind, we read the following account of the progress from being a reformer of concrete abuses to being a revolutionist in method:

"You see, I began in my teens by wanting to plan and build cities and harbors for mankind; I ended in the middle thirties by desiring only to serve and increase a general process of thought, a process fearless, critical, real-spirited, that would in its own time give cities, harbors, air, happiness, everything at a scale and quality and in a light altogether beyond the match-striking imaginations of a contemporary mind."

On the whole, it is this more advanced Mr. Wells that is represented in the new collection of essays, as well as in his later novels. Indeed, such a development is the normal thing in all reformers and prophets who are not carried away by the inner force of some persistently brooded special idea; and generally speaking it is to be desired. With it, however, comes the danger that the broadening seer may see so broadly as to lose his perspective on modest specific reforms. It is so easy to think for Man and forget men. Mr. Wells may speak lightly in disparagement of what he considers the misdirected efforts of the Fabians; but the work of Mr. and Mrs. Sidney Webb deserves unstinted praise, and may live to be blessed by posterity when some of Mr. Wells's most resplendent vaticinations are either forgotten or cherished only as a quaint source of quiet amusement. I do not

mean that we can tarry where Fabianism seems to be resting,—or where anything else seems to be resting, for that matter; I only mean that something is gained when we mercifully allay a particular hunger or justly smite a particular wrong. It is well to peer eagerly down the widening vista of the future; it is ill to miss the evils before one's feet. However, it would be unfair to impute to Mr. Wells any remissness of practical attitude, and I have introduced my plea only because I believe so thoroughly in the union of a self-sacrificing effort to meet the specific evils of to-day with a keen-eyed vision that is set upon a better and brighter to-morrow.

In conclusion, I would say that this book deserves a wide circle of thoughtful readers. But even as I write, there arises the irritating reflection that where it is needed most it will be read least.

The binding is simple and the type legible. There are very few slips in the four hundred and fifteen pages of text; and I suppose "jerrymander" is a deliberate English spelling, but it spoils a delightfully picturesque American word. The "Synopsis," which was evidently prepared for the original title, "An Englishman Looks at the World," makes a crude misfit in its present connection. And, to end with a complaint that is really a compliment, I am sure many readers will share my regret that the volume has no index.

F. B. R. HELLEMS.

### THREE NEW VOLUMES OF THE CAMBRIDGE ENGLISH LITERATURE.\*

The great "Cambridge History of English Literature" is rapidly marching to its goal; for Volumes VIII., IX., and X. bring it almost within striking distance, as it were, of the end at first proposed. However, in addition to Volumes XI.-XIV., which are needed in order to fill out the original plan, we still expect two supplementary volumes of illustrative extracts; and yet two other volumes, it is now understood, are to be devoted to American literature—a welcome afterthought.

The general characteristics of the work as it has progressed have been sufficiently discussed in our previous reviews. Accordingly, we may take up the present three volumes in order, dwelling upon one point and another in a running comment. Volume VIII. begins

\* THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE. Edited by A. W. Ward and A. R. Waller. Volume VIII., The Age of Dryden. Volume IX., From Steele and Addison to Pope and Swift. Volume X., The Age of Johnson. Cambridge, England: University Press. New York: G. P. Putnam's Sons.



with an able chapter on Dryden, not by Professor Saintsbury (as one might have predicted), but by the Master of Peterhouse himself. Needless to say, the treatment of Dryden by this celebrated historian of dramatic literature is competent and readable; though he has permitted himself many long sentences with parenthetical qualifications, and has a trick of using French words, such as *venue*, *revue*, *revanche*, and *remaniement*, when there is no adequate ground for not writing English. *Morigeration*, too, on p. 39, would seem to be an unnecessary freak of style. And for "less rigidly adhering to . . . rules," may an American suggest "less rigorously," etc., as better usage? As for substance, it is undesirable to speak of "the conclusions reached" in "An Essay of Dramatick Poesie," where, according to Dryden, all he has said "is problematical"—that is, tentative, and in keeping with the nature of a dialogue. Since the chapter, all things considered, though sound and true, is not inspired, one might supplement the good things in it with the following little-known but vigorous criticism of Dryden by Wordsworth, who writes to Scott concerning the latter's great edition:

"I was much pleased to hear of your engagement with Dryden; not that he is, as a poet, any great favorite of mine. I admire his talents and genius highly, but his is not a poetical genius. The only qualities I can find in Dryden that are essentially poetical are a certain ardor and impetuosity of mind, with an excellent ear. It may seem strange that I do not add to this, great command of language; that he certainly has, and of such language, too, as it is most desirable that a poet should possess, or, rather, that he should not be without. But it is not language that is, in the highest sense of the word, poetical, being neither of the imagination nor of the passions—I mean of the amiable, the ennobling, or intense passions. I do not mean to say that there is nothing of this in Dryden, but as little, I think, as is possible, considering how much he has written. You will easily understand my meaning when I refer to his versification of 'Palamon and Arcite,' as contrasted with the language of Chaucer. Dryden has neither a tender heart nor a lofty sense of moral dignity. Whenever his language is poetically impassioned, it is mostly upon unpleasing subjects, such as the follies, vices, and crimes of classes of men or of individuals. That his cannot be the language of imagination must have necessarily followed from this, that there is not a single image from Nature in the whole body of his works; and in his translation of Virgil, whenever Virgil can be fairly said to have his eye upon his object, Dryden always soils the passage."

In the same volume, Professor Schelling contributes one chapter out of three on the drama of the Restoration, paying due attention to French influences. Mr. Whibley writes well

on Congreve, Farquhar, and Cibber, and later on the "Court Poets." Mr. J. Bass Mullinger does not write so well on "Platonists and Latitudinarians." The trouble is not so much with what the erudite gentleman says as with his way of saying it. Here, for example, is a passage that almost defies interpretation. After a long quotation from Whicheote, we read:

"The drift of the above passage is unmistakable. Tuckney believed that Whicheote, when at Emmanuel, had come under the influence of certain students and admirers of Plato, not that he had influenced them; had he done so, indeed, it is difficult to understand how the fact could have failed to attract the notice of his former tutor, and the latter have omitted to make any reference to the same in the above controversy."

This actually means: At Emmanuel College, so Tuckney believed, Whicheote had been influenced by certain enthusiastic students of Plato, not they by him. Indeed, had the influence come from Whicheote, how could it have escaped the notice of his tutor there, and what would keep the tutor from mentioning it in the subsequent controversy?

Substance and form considered, the best chapter in the volume is the last, on "The Essay and the Beginning of Modern English Prose," by Mr. A. A. Tilley. This writer is fond of expressions like "a lucid survey," a "straightforward and simple style," "the clearness and readableness of diplomatic dispatches," and "a writer of clear and agreeable prose"; and similar terms are applicable to the chapter and its writer.

Volume IX. we must pass over rapidly. It opens with an interesting account of Defoe by Professor Trent, containing various references, naturally, to "Robinson Crusoe." There is, however, no exhaustive treatment of this masterpiece in itself, and but passing allusion to the literature of travel and discovery to which it is heavily indebted. Something was said on this topic in THE DIAL for October 1, 1907; but the whole subject still awaits a patient investigation. Light is needed also on the relations existing between "Robinson Crusoe" and subsequent narratives like "Gulliver's Travels" and the fascinating "Peter Wilkins" of Robert Paltock; and between all of these and the sources they may have in common. If the indexing is complete, the only reference to Paltock in the present three volumes of the Cambridge History is in one of the bibliographies (Vol. X., p. 478). No censure of Professor Trent is implied in the foregoing remarks; a separate chapter for the discussion of the influence of geography upon literature in the

England of the eighteenth century would have fitted well enough into the scheme of the general editors. Still another desideratum would be the separate treatment of the character-sketch and its influence throughout the century; an influence which was exerted not least upon the literary periodicals,—their very titles betray it: "The Tatler," "The Idler," "The Rambler," "The Spectator," and so on. (The subject has been dealt with by Professor Edward Chauncey Baldwin in the "Publications of the Modern Language Association" for 1903-4.) In this volume we have twenty-eight pages on Defoe, forty-three on Steele and Addison, twenty-seven on Pope, and forty-four on Swift,—no unfair division of space, as it seems; in English scholarship generally Swift has not of late received the attention he deserves. The chapter on Swift here is very matter-of-fact, especially at the beginning. One could wish for as many pages, had they come from Dr. Elrington Ball. What we have from Mr. Aitkin makes better reading toward the close, partly because of the quotations from his author. In Chapter XIII. ("Scholars and Antiquaries") the first section, on the "Scholars," was not intrusted to Professor Sandys, who could have written in masterly fashion on Bentley; for the section on the "Antiquaries," by Mr. H. G. Aldis, no substitute could be desired. In the last chapter, XV., on the history of education from the Restoration through the reign of George the Third, there is an allusion to "the anonymous Latin book 'Nova Solyma' (1648)." Mr. Adamson is safe in not mentioning the attribution of this work to Milton. As a writer in "The Library" (July, 1910) has proved almost beyond doubt, the author was a contemporary of Milton at Cambridge, Samuel Gott. No chapter in this or the next volume deals with the history of literary criticism during the period concerned,—something really more needful under the circumstances than a history of education. To tell the truth, the development of criticism in the eighteenth century, except for Addison, Johnson, and one or two others, is imperfectly known. The course of many critical ideas must sometime be traced in the thought of authors who are now well-nigh forgotten.

With Volume X. we come to a period which in some sense is our own, and to men like Richardson, Fielding, Smollett, and Sterne, who belong to a literature with which we feel ourselves akin. The authors of several chapters have not previously distinguished themselves in treating the subjects now allotted them. It might have been better to select Professor Cross to write on Sterne, and Pro-

fessor John Edwin Wells to write on Fielding. Of the many valuable studies in Fielding by Professor Wells, Mr. Harold Child seems to be quite unaware. In Chapter IV. Professor Nettleton has given in advance the main conclusions of his more recent book entitled "English Drama of the Restoration and Eighteenth Century." Mr. A. Hamilton Thompson writes of "Thomson and Natural Description in Poetry," not uninterestingly, though there is little that is new in his way of looking at things, and something threadbare in the talk about "nature,"—but for the democratic use of "lower case" throughout the Cambridge History, the magic word would doubtless be spelled with a great N. The chapter is unexpectedly severe in its strictures upon Thomson's "Castle of Indolence." A melancholy interest attaches to the chapter on Gray, the last contribution of the late Duncan C. Tovey to the study of a poet he had made peculiarly his own. From beginning to end it is vital. Unfortunately, the author did not live to correct the proofs, or, it would seem, to compile a bibliography that would match the excellence of the chapter. The final touches, then, are wanting, though there is no lack of essential finality in the substance. A slight omission may be noticed: there is no reference to Isola, assistant to Gray, and subsequently Wordsworth's instructor in Italian. In Chapter VII. the Panurgic Mr. Saintsbury discusses after his own fashion "Young, Collins, and Lesser Poets of the Age of Johnson." His own fashion, as usual, is distinctive enough; one is forced to borrow a word from the style itself to describe it, that is, "journalalese." The lesser poets are familiar domain to Professor Saintsbury; but it appears that he is in sympathy with none of them save Collins. That the others are "minor" is assumed in the title; why, then, reiterate the notion in the text? "A true critic," says Addison, "ought to dwell rather upon excellencies than imperfections, to discover the concealed beauties of a writer, and communicate to the world such things as are worth their observation." Chapter VIII. is on Johnson and Boswell. Is it difficult or easy to write on Johnson? Many have written well besides Boswell, many ill besides Macaulay. On the whole, since the researches of Birkbeck Hill, there is no good reason for misunderstanding either Johnson or Boswell. Professor D. Nichol Smith has done superlatively well with both. So, too, has Mr. Austin Dobson with Goldsmith. Of the more general chapters, one may single out for approbation that of Professor Ker on "The Literary Influence of the Middle Ages"; that of Dr.

Henry B. Wheatley and the Ven. W. H. Hutton on the "Letter-writers"; and the second of the two essays on the "Historians,"—that is, the chapter on Gibbon by Sir Adolphus Ward. The sketch of Gibbon's life, in the main, it seems, extracted from his autobiography, is followed by an illuminating account of his critics, and this by an estimate of his style and personality, thus: "But it is quite obvious to any candid student of 'The Decline and Fall' that its author had no sympathy with human nature in its exceptional moral developments—in a word, that his work was written, not only without enthusiasm, but with a conscious distrust, which his age shared to the full, of enthusiasts."

Herewith we must close these casual remarks upon three volumes which it is virtually impossible to describe in a general way apart from those that have gone before. One thing, however, at least to the present reviewer, is very evident. Though the editors do not ignore the existence of American scholarship in the field of English, and in general have chosen their American collaborators with skill, many of the bibliographies appended to the separate chapters show a lamentable want of information concerning special books and articles that have been produced in this country. It was to be expected that a careful scholar like Professor Ker would know such things as Farley's "Scandinavian Influences in the English Romantic Movement"; and so he does; his list of books is admirable. But in other cases, as the bibliography of Gray, the omissions pass belief. Professor Cook's Concordance, indispensable in the apparatus for a study of the poet, is not mentioned; nor is Professor Northup's edition of "Gray's Essays and Criticisms," in spite of the favorable review in the London "Times" (Aug. 24, 1911),—not to speak of his article on "Addison and Gray as Travellers" in the Hart memorial volume. More astonishing yet is the reference to translations and parodies of Gray; for these, so we read in the Cambridge History, "see Bradshaw's bibliography." Bradshaw's edition of Gray appeared in 1891; Professor Northup's far more extensive list of adaptations appeared in "Notes and Queries" just twenty years later. Under Biography and Criticism we are referred to an appendix on "Gray's Knowledge of Old Norse" in a volume of selections bearing the date 1894, and not to Farley's "Scandinavian Influences," which appeared in 1903. Rolfe's edition of Gray is nowhere included. In view of these omissions, which are chance discoveries, it is obvious that the talented author of the chap-

ter had very little to do with the bibliography; he may have furnished some of the titles, but we owe it to his memory not to hold him responsible for the final form.

LANE COOPER.

#### AN ENGLISH STATESMAN'S REFLECTIONS ON POLITICS AND HISTORY.\*

In a delightful essay, "On Old Men in Public Life," Plutarch remarks that statesmanship "is the career of a civilized being with a gift for citizenship and society, and with a natural disposition to live a life of public influence, worthy aims, and social helpfulness for as long as occasion calls." Among the few modern instances of those who fit into this high conception of the Greek biographer is Lord Morley. At the age of seventy-six he is still contributing to a long career of public influence and social helpfulness, and any utterance from him suggests a pause for thoughtful consideration. His recent volume, "Notes on Politics and History," the expansion of an address which, as Chancellor, he delivered last year before the University of Manchester, is the application to some public questions of the same admirable temper which his readers are familiar with, for example in "Compromise" and the biographies of Rousseau and Gladstone. Lord Morley's ideas in this new book, though somewhat detached, are, as we should expect, heightened in their effect of fruitfulness by choice illustrations out of his treasures of knowledge both new and old.

This essay, invoicing the author's reflections upon a variety of political subjects, possibly invites a wider appeal by virtue of its possessing an oral style. Its value is undoubtedly enhanced by the historic view from which its topics are considered and appraised. The writer reminds his reader that the national atmosphere, as well as the machinery of government, undergoes change. This does not imply instability, for it is also true that the "national character is slowest of all things to alter in its roots." However, believing that respect for law and its administration is the "keystone of all civilized government," Lord Morley notes with some seriousness the "latter-day antinomianism," which he regards as a decline of popular reverence for institutions as such. He observes that this attitude toward law affects both England and America. He concludes that, although loss of confidence in Parliament

\* NOTES ON POLITICS AND HISTORY. A University Address. By Viscount Morley, O.M. New York: The Macmillan Co.



would be "formidable," and loss of respect for courts of justice would be "taking out the linch-pin," the popular sense of political obligation has not declined. So far as the greatly increased number now sharing the electoral privilege is a test, the feeling of political obligation is stronger than ever, and the sense of social duty "has vastly grown alike in strength and range."

This extension of privilege and social feeling has remote beginnings. It does not date, we are reminded, merely from Rousseau's time, nor yet from that of Milton. The civilized European of the present day represents a birth two thousand years old. The feud between History, or established institutions, and the Law of Nature and Rights of Man carries us back many centuries. Deeper than men's opinions is the complex of moral feelings and character out of which opinions grow. Events, more than books and doctrines, determine the course of human life. Is there, then, such a thing as political science? Are the methods and processes of politics comparable with those of biology? Many readers of Lord Morley's book will recall at this point the plausible analogy between the life-history of social organisms and the forms of organic life presented in Mr. Benjamin Kidd's "Social Evolution." Lord Morley finds himself in agreement with the late Professor Maitland in the belief that, despite the politician's use of biological terminology, we are far away from the creation of an "inductive political science." The atmosphere of what we call such a science is, in its present state, as rarefied as that of economics in the earlier years of the nineteenth century. It is still very artificial. The tests and standards of a real knowledge of history and its actors are relative; and to interpret matters by political mechanics instead of by the varieties of social impulses behind them is to miss their driving force.

With the judgment that "the value of political forms is to be measured by what they do," the Pragmatists, at least, will be in hearty accord. It is good democratic philosophy that holds that political forms "must express and answer the mind and purposes of the State, in their amplest bearings," if we mean by "State" the people. Yet, as the author feels, the *Weltanschauung*, or world outlook, of men in general is vague. In the world-changes that arise men still "live but in a corner." In men's creeds, forms, and habits it is the *Weltanschauung* that "fixes vision, moulds judgments, inspires purpose, limits acts, gives its shades, colors, and texture to common language. Even for superior

natures, narrow are the windows of the mind."

How, then, shall we estimate the conception of History? Lord Morley speaks luminously of the "historic method":

"Its sway is now universal in the field of social judgment and investigation. It warns us that we cannot explain or understand, without allowing for origins and the genetical side of the agents and conditions with which we have to deal. It substitutes for dogmas . . . search for two things. The first, the correlation of leading facts and social ideas with one another in a given community at a given time. The second, the evolution of order succeeding to order in common beliefs, tastes, customs, diffusion of wealth, laws, and all the arts of life. Stripped of formality, this only expands the familiar truth that laws and institutions are not made but grow, and what is true of them is true of ideas, language, manners, which are in effect their source and touchstone."

"Inquiry what the event actually was, vital and indispensable as that of course must be, and what its significance and interpretation, becomes secondary to inquiry how it came about. Too exclusive attention to dynamic aspects, weakens the energetic duties of the static. More than one school thus deem the predominance of historic-mindedness excessive. It means, they truly say in its very essence, veto of the absolute, persistent substitution of the relative. . . . There is no more conscience in your comparative history than there is in comparative anatomy. You arrange ideals in classes and series, but a classified ideal loses its spark and halo. Every page abounds in ironies . . . talk of 'eternal political truths,' or 'first principles of government,' has no meaning. Stated summarily, is not your history one prolonged 'becoming' (*fieri, werden*), an endless sequence of action, reaction, generation, destruction, renovation, 'a tale of sound and fury signifying nothing'?"

Every reflective reader of history has many a time felt the force of the question of historic truthfulness. Lord Morley quotes Freeman, whom he regards as the most "learned and laborious" historian of our time, as having come to doubt whether there "was such thing as truth in the world." Freeman had found that no two people, though eyewitnesses, exactly agreed except when they copied from one another. This, he observes, gives some support to Goethe's dictum that "the only form of truth is poetry." It would be difficult to find elsewhere an epitome of historians and historic theories at once so instructive and readable as is contained in Lord Morley's volume. One rises from reading it with the feeling that history has its own troubles, clear enough. One agrees heartily that "we have no business to seek more from the past than the very past itself"; that Cicero is indisputable when he says, "Who



does not know that it is the first law of history not to dare a word that is false? Next not to shrink from a word that is true. No partiality, no grudge." But there's the rub! Again, shall the historian, as Treitschke maintains, find his surest aim by sticking close to the State; or, as Burckhardt has done, and Mr. Gooch of England asserts is proper, admit a large sympathy for *Kulturgeschichte*? Lord Morley speaks with true vision, no doubt, when he gives to the history of the Church the immense force of political reality,—when he insists that "contemporaries and historians, more often than they suppose, miss a vital point, because they do not know the intuitive instinct that often goes farther in the statesman's mind than deliberate analysis or argument." He gives a telling illustration of this in Bismarck's own words, and concludes that "Improvisation has far more to do in politics than historians or other people think."

This view raises afresh the persistent question whether history does or does not make a clear case for human progress. Is progress a spontaneous force or a fixed historic law? Of course, as Lord Morley says, progress may stand for a hundred different things. If by the word we mean "progress in talents and strength of mind" the case is doubtful, for many thinkers find these as much, often more, in evidence in ignorant as in cultivated times. Among such thinkers is John Stuart Mill, but Mill nevertheless believed in human progress and saw a great advance "in feelings and opinions." Mill challenged the contention that mechanical inventions had improved the lot of the workers. This recalls Ruskin's misgivings on the same subject. Although the author sees beneficence in the abolition of child labor and the restrictions that guard the labor of men and women, he thinks that, as a "universal law, for all times, all States, all Societies, Progress is not." Many of his readers will probably regard his intimation of the "decline of the Latin race in the southern half of the American hemisphere" as open to serious argument. All will assent to the "material prosperity and mental vigor of the English, Scotch, Irish, and French stocks among their northern neighbors," but must think it curious that the list does not include the German. He finds a common ground for both optimists and pessimists in the view that "progress is no automaton, spontaneous and self-propelling," but "depends on the play of forces within the community and external to it."

"It depends on the room left by the State for the enterprise, energy, and initiative of the individual . . . on the absence from the general mind,

at a given time, of the sombre feeling, *Quota pars omnium sumus*,—how small a fraction is a man's share in the huge universe of unfathomable things! It depends on no single element in social being, but on the confluence of many tributaries in a great tidal stream of history; and those tides, like the ocean itself, ebbing and flowing in obedience to the motions of an inconstant moon."

From the summit of his long experience and ripe scholarship, Lord Morley speaks nowhere in this book with more effective calm than, in its concluding pages, on the two divergent schools of modern statesmanship. Treitschke in the nineteenth century, answering to Machiavelli in the fifteenth, represents one school in his bristling phrase, "The State is Force." This is the theory of bureaucracy; that "right and wrong depend on . . . what is done by other people." As one of its champions has put it, "War and brave spirit have done more great things than love of your neighbor." This political practice, freed from the "wholesome exigencies" of debate and compromise, is more depressing for political energies than parliamentary discussion. The other school has a great spokesman in Burke, whose political wisdom stands high in Lord Morley's affections. In Burke's view, "The true lawgiver . . . ought to love and respect mankind, and to fear himself." (This is thoroughly Wordsworthian also.) "Political arrangements, as a work for social ends, are only to be wrought by social means. . . . Time is required to produce that union of minds which alone can produce all the good we aim at."

In "Politics and History," Lord Morley has contributed one of those delightfully rare books that no reader can afford to take up in a hurried state of mind. It is a small volume, but one that must be given a place among the well-priced acquisitions of the library.

L. E. ROBINSON.

#### THE PUBLIC PROSECUTOR OF THE TERROR.\*

It was a singular fate that gave the management of the most redoubtable tribunal in history to a broken-down attorney. Fouquier-Tinville was one of those whom the insurrectionary torrent of August 10, 1792, rolled up from the depths of Paris life. He seems to have owed his first official position to Camille Desmoulins, the journalist, the friend of Danton, the chief personage of the new revolution and now minister of justice. Fouquier

\* THE PUBLIC PROSECUTOR OF THE TERROR: ANTOINE QUENTIN FOUQUIER-TINVILLE. Translated from the French of Alphonse Dunoyer by A. W. Evans. New York: G. P. Putnam's Sons.

was made one of the directors of the jury which was to indict those accused of the "crime of August 10," that is, of having attempted to save the monarchy. He was grateful for the appointment, for he had seven children to support and was poor. In this way his connection with Revolutionary justice was begun; and when in March, 1793, the Extraordinary Criminal Tribunal, commonly called the Revolutionary Tribunal, was created, he was chosen assistant prosecutor, and finally public prosecutor, as the man appointed to that office had the good sense or the good fortune to decline the honor.

No one in the Spring of 1793, while the Girondins were still influential in the Convention, dreamed of the rôle which the new tribunal was destined to play a few months later. Fouquier, like any job-hunter of the present day, might well have congratulated himself upon his success. He was now to stand elbow to elbow with the most notable politicians who ruled the Republic. This was certainly better than moving from apartment to apartment to escape one's creditors.

In reality Fouquier's appointment was for him, as well as for France, a calamity of tragic magnitude. He had done nothing hitherto which deserved more than continued obscurity. His new position was, however, soon to bring him days and nights of labor and anxiety, eventually a terrible punishment for the errors or crimes of which he was guilty, and an immortality of infamy. The fundamental cause of his ruin is to be found in his lack of character. It is the study of such a personality under the extraordinary strain to which it was subjected that gives M. Dunoyer's book its unusual interest.

This is not the first time that M. Dunoyer, who is a distinguished Paris lawyer, has attempted to throw light upon the operations of the Revolutionary Tribunal. A few years ago he published biographical sketches of Vilate and Trinchard, two typical jurors. In reading these sketches, as well as the study of Fouquier-Tinville, one is reminded of Evariste Gamelin, the hero of *Les Dieux ont soif* by Anatole France. M. Dunoyer has treated his subject with the thoroughness of the scientific historian and with the skill of the lawyer long accustomed to weigh evidence in the court-room. His aim is not to give a history of the Tribunal, but simply to show the part taken by Fouquier in its management. In order to define this more exactly he has presented analyses of all the evidence given both at the preliminary examination and at the trial. Fouquier's dossier was unusually full, for the hearings lasted several

months. There is so much testimony from all sorts of persons,—ushers, registrars, jurors, judges, and a few of the rare victims that escaped the guillotine,—that the figure of the terrible prosecutor is outlined with remarkable clearness.

M. Dunoyer divides Fouquier's career as prosecutor into two parts. During the first year he "drew up his indictments conscientiously enough and in accordance with the cross examination of the accused persons and the documents which had been transmitted to his office. . . . He did not discuss the component parts of the accusation that he had in his hands. He criticized neither their value nor their origin. . . . He admitted in its entirety the most questionable evidence. . . . He adapted himself exactly, with activity, zeal, and application, to the designs and intentions of the legislators," in other words, of the Jacobin rulers of France during the Reign of Terror. Just before the Danton trial in April, 1794, a change took place in Fouquier's attitude. "Now," as M. Dunoyer says, "he was to give proof of initiative, to play a personal part, to show himself. . . . He would suggest to his chiefs of the two Committees of General Security and Public Safety that the powers at his command were too small, that it was possible, by decrees adapted to circumstances, to go farther, to strike conspirators and suspects more surely." Thus Fouquier came quite naturally to "symbolise Terror and Dismay, at first almost insensibly, then in crescendo to the final butchery." In the last forty-nine days of the Tribunal before the overthrow of Robespierre, 1,366 were condemned to death.

It is not surprising that as the activities of the prosecutor's office assumed the proportions of a great business operation Fouquier acquired a frightful notion of efficiency. If any prisoners were acquitted, he fell into a fury, especially if he had had too much wine at dinner. He would demand the names of the jurors, and would exclaim "Things must move. There must be 400 or 450 this decade; for the next one so many are always to be had." In important cases he selected the jurors himself, his "solid men," "firers of uninterrupted volleys," as he called them. "Pass through it" was one of his favorite phrases for obtaining the condemnation of a prisoner. "Make them mount" was another choice bit of official slang. His idea of efficiency is also illustrated in his practice of ordering the carts for the condemned before the opening of the trials.

Fouquier and his associates considered themselves men of *esprit*. One of the judges

showed Fouquier a caustic letter from the Comte de Fleury, a prisoner, and remarked, "Does it not seem to you that this fine fellow is in a hurry?" Fouquier replied, "Yes, he appears to me to be in a hurry, and I am going to send for him." The prisoner was accordingly added to a group charged with conspiring against Robespierre's life and was condemned to die in the red shirt of a paricide.

The most serious accusation against Fouquier was that of grouping persons absolutely strange to one another under the same charge. This was the famous amalgamation. Fouquier defended himself on the ground that he was authorized by a decree passed on the 23rd Ventôse. His fault in this case, as in the equally execrable case of the conspiracy of the prisons, was that he gave the most sinister interpretation to the decree. Towards the last his indictments were vague, made up of turgid Jacobin phraseology, and names were erased or inserted upon the lists of those indicted without any change in the indictment. He did not even take the time to obtain the full names of those sent before the Tribunal. As a result in two or three cases the wrong person was condemned. On one occasion he sent for a Castellane, and when the usher reported that there were two in prison, he retorted: "Bring them both, they must both pass through it."

After all, it was certain members of the governing committees that were responsible for such villainies, rather than a wretched pettifogger like Fouquier. He only erred through excess of zeal. His conduct and theirs are fine examples of what happens when revolutions are directed by men who have neither strong character nor clear intelligence.

HENRY E. BOURNE.

#### THE PROBLEM OF THE PHILIPPINES.\*

In five recent works devoted to informing the American people in regard to their Asiatic possessions, one sentiment is predominant: Whatever other facts or theories may be

\*THE AMERICANS IN THE PHILIPPINES. A History of the Conquest and First Years of Occupation, with an Introductory Account of the Spanish Rule. By James A. LeRoy. With an Introduction by William Howard Taft. In two volumes. Illustrated. Boston: Houghton Mifflin Co.

THE PHILIPPINES, PAST AND PRESENT. By Dean C. Worcester. In two volumes. Illustrated. New York: The Macmillan Co.

THE PHILIPPINE PROBLEM, 1898-1913. By Frederick Chamberlin. Illustrated. Boston: Little, Brown & Co.

THE ODYSSEY OF THE PHILIPPINE COMMISSION. By Daniel R. Williams. Illustrated. Chicago: A. C. McClurg & Co.

AMERICA AND THE PHILIPPINES. By Carl Crow. Illustrated. New York: Doubleday, Page & Co.

advanced, we have assumed duties toward the various peoples of the archipelago on one hand, and toward the family of nations on the other, which are not now to be avoided. Few of the writers seem in any degree convinced that we shall ever be able in the future to disregard these obligations, internal and external, to the islands themselves, and they place the time when the Filipinos shall be capable of self-government generations, if not centuries, hence. It may also be noted that all five writers regard this state of affairs with complacency, if not with pleasure.

The books are written either by former office-holders under Republican appointments in the Philippines, or by those who are in sympathy with and have obtained their facts and opinions from Republican appointees. In so far as they touch upon the Anti-Imperialistic movement in this country and the position assumed by the Democratic party in the campaign of 1900, they regard both as unmixed evils, leading to an extension of the movement for national independence in the archipelago and to a lengthening of the time required to bring our new subjects under the yoke. It is notable that, while varying accounts of the preliminary dealings between the United States through its consular and naval officers are given, all tending to show that these officials quite effectually misled the revolutionary Filipino chiefs into the belief that independence awaited them on the expulsion of the Spaniards, there is nowhere in any of the books either a word to indicate the complete break with our own wise traditions or any attempt to justify our actions subsequent to the victory of Commodore Dewey in Manila Bay by an appeal to principles recognizable as American. Expediency, the god of the Republican Party from the moment the War between the States ended, is still the one divinity worshipped here.

There is positive insincerity in one or two of the books regarding the price we have had to pay for this experiment in governing without the consent of the governed. From none of the books is it possible to obtain facts or figures regarding our expenditures in money or in blood. The nearest approximation to a fact is the round statement that \$300,000,000 has been expended from the national treasury to reduce the Filipino people to such a point of exhaustion that our rule had to be accepted; and there goes with this statement nothing to indicate that the money has not been well used. Bearing in mind that the \$300,000,000 admittedly spent in bringing an alien and distant population under subjection has been raised largely by taxation bearing far more



heavily upon the poor than upon the rich among us, and it would seem that a paragraph or two in these various books which urge us to keep our hold upon the islands might have been devoted to an apology for our seizure of them.

Much the fairest and best of the volumes under consideration are the two which comprise the late James A. LeRoy's "The Americans in the Philippines." The author was for two years officially connected with the United States Philippine Commission, which established such civil rule as the islands now possess. Seized with a fatal illness, he wrote the greater part of his history while in our consular service in Mexico, receiving every assistance possible at that distance from the archives at Washington. His preliminary survey of the condition of the islands under Spanish rule is a marvel of compact and lucid statement, and the book is uniformly well written. Unfortunately the story ends with the reelection of President McKinley in 1900, and so we are denied the satisfaction of following the account of so conscientious and well-informed an historian into the present. The writer devotes comparatively little space to the dealings between Aguinaldo and his junta with American officials, though he brings out clearly enough the bringing of the Filipino leader to Cavite by Commodore Dewey and the subsequent armament of Aguinaldo's followers with American rifles. The shifting and indeterminate policies at Washington following the capture of Manila, the final steps which led up to the Treaty of Paris and our succeeding to the ill-starred Oriental empire of Spain in consequence, and the mistakes made by us in our relations to the friars, are all told with candor. The evils and absurdity of the military censorship, the backing and filling of the military government, and the errors of its chiefs are made clear. The chapters relating to the military movements in scattering the Filipino armies and pursuing Aguinaldo are as interesting as fiction. The book abounds in notes, often containing information as important as that in the text, and it is buttressed everywhere with citations to original documents. The attitude of the writer throughout is, of course, that of the imperialist.

Former Civil Commissioner Worcester, who has also required two volumes to express himself regarding "The Philippines, Past and Present," writes to tell of the enormous advance made by the Filipinos in good government under his paternal administration of their affairs. From this account it appears that the islanders are being put in the way of

being much more prosperous than any similar number of human beings in the continental United States. He is, in places, rabidly partisan, inevitably discrediting his own narrative by ill temper. His criticisms of the Democratic administration in the islands, based upon newspaper rumors that he should be the last to place reliance upon, are in the worst possible taste, especially in light of the extravagances of his own administration which have recently been brought to light. To bring home to Americans the excesses of the guerrillas during the war, he writes as follows:

"In a letter . . . Legarda complained that a bad impression had been produced by the news from Dagupan that when the Insurgents entered there, after many outrages committed upon the inmates of a girls' school, every officer had carried off those who suited him.

"What should we say if United States troops entered the town of Wellesley and raped numerous students at the college, subsequently taking away with them the young ladies who happened to suit them?"

Mr. Worcester has a pleasant fancy; but Mr. LeRoy, with more fairness, devotes a large part of one of his chapters to a recital of the evils done by our own United States troops, due in part to the reprisals which guerrilla warfare brings out at all times and places, but still more to a lack of proper discipline. After describing the prevailing conditions, Mr. LeRoy writes as follows: "Unless every American command was officered by prudent, humane, and vigilant men, the contagion of guerrilla methods would spread from the Filipino to the American camp. And in many, indeed, almost certainly most, places it did infect American officers, both high and low, and their soldiers." It would seem hardly necessary to intrude an American woman's college into the discussion in view of the facts which Mr. Worcester prefers to suppress. It is even more instructive, after Mr. LeRoy's account of the shuffling policy of Washington, before the cheerful phrase "benevolent assimilation" had been invented, to learn from Mr. Worcester about "a divine Providence that is all-seeing, all-wise, and inexorable." But imperialism and the cant of religion and patriotism have always been near of kin.

Mr. Frederick Chamberlin, a Republican campaign speaker, presents in "The Philippine Problem" a Republican campaign speech. His conclusions are remarkable for their frankness, and deserve quotation. After discussing, in his final chapter, the Oriental characteristics of the Filipinos, he observes:

"We must know, then, once for all, that there



will never be a real United States of the Philippines, no matter when we turn the Islands back to their people.

"And more, there is no assurance that we ever shall turn them back. Indeed, there is considerable probability that the *gente ilustrada* and the American Anti-Imperialists are correct in asserting that if Americans invest heavily in the Philippines, the United States will never relinquish the Islands."

A page further on contains this extraordinary paragraph:

"If stay there we do, there are some results that can now be foretold with considerable accuracy. For one thing, there is to be faced the continual murmur of the word 'Independence,' that ever since Aguinaldo's rebellion has been in the mouths of the *gente ilustrada*. The English and other European colonizing peoples know what they are talking about when they criticise us for telling the Filipinos that we shall set them free, that everything we are out there for is to prepare them for that state, and that we are giving them schools because that will make them our equals. These foreign critics have always said that the natives would some day rise against us. It certainly is extremely probable, considering the resiliency of that term 'Independence.' It acts like a germ that never leaves any system it enters. It multiplies until the fever of it possesses men utterly. It grows by what it feeds upon. It seems endowed with magic and boundless power. It possesses immortality."

Yet this extraordinary something, so mysteriously veiled by this candid American of presumably Revolutionary descent under the quoted term "Independence," seems to be what our forefathers understood as nothing more or less than freedom and liberty, to which independence was the first step. That Mr. Chamberlin should now be confused by it need surprise no one, for it is precisely that mysterious somewhat which has brought man up from the beasts, and will carry him to greater heights. Note, too, the "weasel" words, "since Aguinaldo's rebellion," which do not refer to the revolt against Spanish misrule in 1896, two years before America knew of the Philippines, but to the war for independence against the United States. Note, too, the sensitiveness to European opinion, against which our forefathers so carefully warned us, and against which, and to baffle which, by affording the Latin republics to the south their chance for independence, the Monroe Doctrine was formulated. Surely if "Independence" is a germ, imperialism is a specific poison.

Mr. Daniel R. Williams, who has been connected with the civil government in the islands from its beginnings, transcribes from his letters home "The Odyssey of the Phil-

ippine Commission," a pleasant and cheerful account of the efforts made by the commission to fit the Filipinos for self-government. Specifically, it tells of the travels of the Commission to establish such measures of local autonomy as it deemed expedient, of the formulation of laws and procedures, or the cheerfully endured hardships it went through, and of much else that is readable and interesting. The office-holder, as such, speaks little until the final chapter. From that chapter we learn of the "somewhat wobbly Monroe Doctrine," without drawing the conclusion that the wobbliness proceeds chiefly from American occupancy of the islands. Thereupon ensues this remark:

"As to 'Neutralization'—the granting of independence under an international protectorate—the scheme is wholly chimerical and impossible. It would require, for success, the unanimous consent of the world powers, for which consent there is neither motive nor moving necessity."

Even Mr. Chamberlin did not venture to differ from Mr. Moorfield Storey, whom he describes as "one of the ablest lawyers in the English-speaking world," on this important point, but contented himself with inferring that a people requiring neutralization could not maintain a stable government, forgetting that the Monroe Doctrine, which has effectually neutralized Latin America, has been able to point to a number of stable governments there. But Mr. Williams does believe in Filipino autonomy, and ventures to look forward to a time when the situation shall be relieved from "personal prejudice and the baneful influence of party politics," without setting any time when that point will be reached. But such books as his and Mr. LeRoy's will make toward that end, which is more than can be said for the others. The question will be removed from partisanship only when Americans are educated to the point that permits them to follow their oldest and best traditions, without losing them through the desire to exploit a subjugated people.

Mr. Carl Crow's "America and the Philippines" deserves careful reading, for it appears to be not the work of an office-holder, past or present, but the conclusions of an American who is proud of what we have been able to do toward elevating a strange and distant people, and who believes that this people can be brought within a reasonable time to complete autonomy. For example, while most of the other writers assume that one solution of the problem will come through the investment of American capital, he says frankly:

"But should the agricultural development of the islands by Americans be encouraged? A few who have established themselves successfully on plantations have added to the country's prosperity by their improved methods of cultivation. . . . But each one has added to the number of tenant farmers and unskilled laborers. If this development by Americans is good for the islands, then we should hope that, say, 5000 Americans, each supplied with a liberal amount of capital, would go there and engage in the profitable business of raising hemp, copra, sugar, or tobacco. . . . If all remained and all prospered, we would at once have an enormously increased production. Railways would be built; new steamship lines would run to Manila; that and every other Philippine city would thrive; there would be new banks, an increased revenue, and the Philippine Islands would be the busiest and most prosperous place in the far East. But in the meantime, what of the Filipino? What benefit would he derive from this development? He would be drawn from his little farm to work on the big farm of the American, and even then the demand for labor would not be satisfied. With every American who goes to the Philippines to plant sugar, coconuts, tobacco, or hemp, the number of small farmers who help to build up a conservative community would decrease. [Mr. Crow forgets the lesson in this regard taught us by New Zealand.] With the natives all employed by Americans, America might add to her prosperity and to the prosperity of the islands, but where then would be our high ideals about building a nation for a dependent people?"

This is a spirit too seldom shown in these volumes. The other writers have not learned the sad chain set forth by Byron, "Wealth, vice, corruption, barbarism at last," which we are so earnestly struggling against; Mr. Crow has. Yet he can write, in all seriousness, of "the American bromide about 'governments . . . deriving their just powers from the consent of the governed.'" If America has any characteristic policy, or if there is any feeling in the breasts of its people to set them apart from Europe, that is not derived from the Declaration of Independence, it has been unknown to every great statesman we have produced.

A chapter of the book entitled "Pesos and Centavos" sets forth a most interesting account of tariff manipulation in favor of the harvester trust, whereby American purchasers of hemp for binding twine secured all the benefits of a high duty and the Filipino producer rather less than none. This account is commended to the consideration of those who wondered at the masterly silence preserved by the Progressive Party two years ago regarding the whole question of the Filipino people.

Mr. Crow, like most of the other writers, falls into the palpable error of regarding as essential to freedom a high degree of indi-

vidual education; he states with far too much certainty that the Filipino is able to show marked intellectual status only when he has been ancestrally crossed with other races, white or yellow. The case of the American Negro is brought up to show a similar state of affairs at home. But it is submitted, with full consciousness of the room for vast differences of opinion, that the Negro in Massachusetts, under that state's admirable school system, is better educated than the Caucasian in the black belts of the South, and is quite as well fitted for self-government.

Mr. Crow, too, has a fear that every evil will result from the falling of the government under Filipino autonomy into the hands of the *gente ilustrada*, the educated and astute natives, who are estimated at one-tenth of the whole population. Without minifying the evils that have resulted in the United States from a similar state of affairs, it should be fair to quote once more the late Pierpont Morgan's observation to Senator Cummins, to the effect that the time was at hand when a dozen men in America could sit about a table and settle the affairs of the nation. Senator Cummins replied, so the report runs, that he was afraid such a plan would not work unless God Almighty sat with them as chairman. The point is that we in the United States are prone to view with complacency our own shortcomings, while we point with alarm to precisely the same state of affairs in aliens. Yet, to take a minor instance, the temperate Filipino is able to survive the consumption of certain native beverages, which the existing government has had to prohibit to the intemperate American because they killed him. The trade of the archipelago doubled the year after the American Congress established free trade between the States and the islands; yet it took thirteen years to bring this about. Is the Filipino government ever going to follow a more foolish course than we did in this respect from 1896 to 1909? It is doubtful.

Let it be said in conclusion that all the books under consideration here convey between their lines, even when it is least in their lines, the fullest promise of a complete autonomy for the Filipino people within a time greatly less than they report as possible. Every American school-teacher in the archipelago is a force making for the independence which some assume to dread; but the innate native feeling for independence is a still greater force. Every American who retains his self-respect in the presence of a people he realizes to be as human as himself is also such a force, because of the universal acceptance among us of the

spirit of equality of the great Declaration, almost unknown to the peoples of Europe, albeit it is the reading of the Golden Rule into practical politics.

The relief is coming from the common people of the islands, and not from the *gente illustrada*, just as it is coming in Mexico from the same source. The United States seized the Philippines when at the nadir of their political idealism. We have travelled an enormous distance since toward the stars of a destiny sufficiently manifest to all not blinded by the merest materialism. The fundamental criticism against our occupation comes now from President Wilson himself, in words recently spoken of another situation but capable of universal application; and they are words too truthfully hopeful to be omitted here:

"I challenge you to cite me an instance in all the history of the world where liberty was handed down from above! Liberty always is attained by the forces working below, underneath, by the great movement of the people. That, leavened by the sense of wrong and oppression and injustice, by the ferment of human rights to be attained, brings Freedom."

WALLACE RICE.

#### BRIEFS ON NEW BOOKS.

*A dubious introduction to literature.*

Last year M. Emile Faguet published a little volume ("Initiation Littéraire") intended as a guide to literature for beginners, in the form of a summary outline of literary history from the time of the Vedas. Such a volume, if thoroughly well done, would be convenient for reference; but its value to a beginner may be doubted. Almost necessarily it must employ critical terms which are beyond a beginner's understanding; M. Faguet's survey abounds in such terms. The quality of the book suggests that the author regarded it as a piece of hack work. Writing for French readers, it is proper enough that he should have given most space to French literature; but he should have paid more attention to proportion and accuracy in dealing with other literatures. Some slips are plainly due to carelessness; such is the remark that one of Xenophon's principal works is the *Memorabilia* of Plato. Others seem to be due to plain ignorance; such is the observation that Bacon was perhaps a collaborator of Shakespeare, and the surprising information that the Lake poets were so called because they were Scotch! The last error is omitted in the English translation; but the others stand. As to proportion, it is astonishing to find most of a paragraph devoted to William Habington in an outline of English literature

which makes no mention of Beowulf, Alfred, Piers Plowman, Smollett, Jane Austen, or Matthew Arnold (we select almost at random a few of the omitted great). We find, too, some rather absurd literary judgments, such as the characterization of the style of Thucydides as limpid, and the remark that Klopstock's "Messiah" is one of the finest products of the human mind. It is difficult to see why such a volume should be translated into English at all; it is more difficult to see how any reputable publisher could have put out so schoolboyish a version as Sir Home Gordon's, published under the title, "Initiation into Literature" (Putnam). An idea of the baronet's quality as a translator may be gained from the fact that he renders "fabliau" as "fable," "insaisissable" as "insatiable," and "Trouvère" as "foundling." Not only is he guilty of these and other gross blunders as to the meaning of words, but he utterly perverts and destroys the sense of whole sentences. One instance must stand for many. Speaking of the nineteenth century novel, M. Faguet writes:

"Il arrivait même qu'un esprit, né pour voir d'une manière admirablement juste la réalité, la voyait en effet, mais, à cause du temps, ou en partie à cause du temps, l'associait à une imagination grossissante et déformante, à une sorte de mégalomanie littéraire et ce fut le cas d'Honoré Balzac."

This Sir Home Gordon transmogrifies as follows:

"It even happened that a mind born to see reality in an admirably accurate manner, saw it so only by reason of the times, or at least partly due to the times, associated it with a magnifying but deforming imagination converting it into a literary megalomania; and this was the case of Honoré de Balzac."

The book abounds with minor errors and inaccuracies, not all of which can be charged to bad proof-reading. Thus we find "Perseus" for "Persius," "Lucian" for "Lucan," "Philostrates" for "Philostratus," "Anacreonotic," "Gower's 'Speculum Meditatus,'" etc., etc. The title-page announces "additions specially written for the English version," but these consist only of a few sentences. It is a pity that so wretched a travesty should thus seem to have the authorization of M. Faguet. The adage "Traduttore, traditore" has seldom been better exemplified.

*Europe in the seventh and eighth centuries.*

The second volume of the "Cambridge Medieval History" (Macmillan) "covers the stormy period of about three hundred years from Justinian to Charles the Great inclusive." These



three centuries are among the most important in the world's history: during this period the Germans who had invaded the Roman Empire were settling down among the conquered peoples; new states were being created; new languages were in formation; a new civilization was being developed; the foundations of modern Europe were being laid. The story of this interesting but imperfectly known age is told after the Cambridge fashion in a series of monographs by scholars who have achieved distinction as investigators in various sections of the mediæval field. Most of the contributors are from Great Britain, but other nations have also been drawn upon. Among the better known continental contributors are the French professors, Charles Diehl, who writes on the age of Justinian, Christian Pfister, who deals with the Merovingian period, and Camille Julian, who discusses Celtic heathendom; Dr. Gerhard Seeliger, who contributes two chapters on the Carolingian monarchy; Dr. Rafael Altamira, the noted Spanish historian, who writes on the Visigothic kingdom; and Professor Paul Vinogradoff, who discusses the origins of Feudalism. Our own country is represented by Professor George Lincoln Burr, who contributes a chapter on the reign of Pepin and the Frankish intervention in Italy. Professor Burr's chapter is of the suggestive type, and his account has certain stylistic graces that are not general in the volume as a whole. Worthy of particular mention is the chapter on the expansion of the Slavic peoples by Dr. T. Peisker of Graz, whose discussion of the Huns and kindred Mongol tribes was one of the more important contributions in the first volume of this history. On the English side the volume contains an important chapter by Mr. W. J. Corbett, in which the author sums up what is known about the Anglo-Saxon kingdoms in the seventh and eighth centuries. In this account, as generally throughout the volume, minor details are suppressed and the space devoted to a discussion of the larger aspects. The subject of heathendom and conversion is split up into five sections, each of which has a separate author. This is scarcely a satisfactory plan; when several writers deal with closely related themes, there is likely to be an overlapping and often a difference in viewpoint and conclusions that are confusing to the general reader. However, it must be said that Miss B. Phillpotts's discussion of German heathendom, though all too brief, is excellent and unusual in that it takes into account the rich sources of the heathen North and the writings of Scandinavian scholars on this subject.

While the work is chiefly concerned with the new peoples of Western Europe, an attempt has been made to comprehend all the Mediterranean and European countries: more than one-third of the space is given to the Byzantine and Saracenic empires and civilizations. Like all the Cambridge volumes, the work is a vast storehouse of information; but the editors have succeeded in producing more readable accounts than was the case with the heavy and detailed narratives of the "Cambridge Modern History." The bibliographies are of the usual complete type, and the maps will prove of particular value.

*Scandinavia's  
greatest writer.*

At last there is a book in English on the greatest of all Scandinavian writers. Hitherto, students of literary history, knowing Ludvig Holberg by name, and knowing that he is to Scandinavian literature what Shakespeare is to English, and Molière is to French, have been unable to find in the English language any extended account of his life and work. The fullest statement accessible has been the monograph of Dr. William Morton Payne, published in the "Warner Library," and, with additions, in "The Sewanee Review." Beyond this, a few passages in the essays of Boyesen, Mr. Gosse, and Dr. Brandes, together with a few scant pages in Mr. Oliver Elton's "The Augustan Age" have provided about the sum total of information upon the subject. Yet Holberg was so towering a genius that he transcended the parochial limits of Denmark and Norway, and has even been characterized as an intellectual force second only to Voltaire in the eighteenth-century European world. The work which we now welcome is Professor Oscar James Campbell's "The Comedies of Holberg," published as one of the "Harvard Studies in Comparative Literature." Its title shows it to be of restricted scope, and there is still a place and a need for the comprehensive work that will survey Holberg's career in all its aspects—for he was at once the Molière, the Voltaire, and the Montaigne of Denmark; but we are thankful for what we have, and also for the prospect of a translation of the best of the Holberg comedies, now nearly ready under the auspices of the Scandinavian-American Foundation. Professor Campbell's work, as far as it goes, is done with scholarly thoroughness. It includes a biographical chapter, a section devoted to the plays, and a series of special studies of Holberg's relations to Molière, to the *Commedia dell'Arte*, and to English, French, and classical literature. A chapter on "Holberg's Genius," with a bibli-



ography and notes, rounds out the volume. The chapter on Holberg's relations with English literature is probably the most interesting in the volume. The two years (1706-8) that he spent in London and Oxford had a marked influence upon his creative development, as Olsvig pointed out several years ago. Holberg borrowed many ideas from Jonson, and the influence of Farquhar is seen in "Erasmus Montanus," while "Jeppe paa Bjerget" makes it fairly evident that he saw a performance of "The Taming of the Shrew." But the most important influence of all was that of the English essayists—the "Tatler" and the "Spectator"—and much of his satire of social foibles is clearly traceable to those papers as a source. It is also interesting to note that Goldsmith knew of Holberg's tramp through Europe, and probably undertook his own peregrinations in imitation of that example. In closing his discussion, Professor Campbell justly says: "He will prove a source of delight because he was able to make his vividly realized facts concerning Danish life of the eighteenth century typical of universal human experience. Thus Holberg's laughter, evoked by the folly of mankind two hundred years ago, bids fair to be immortal."

Biological  
problems  
of to-day.

The Harvard exchange professor at the University of Berlin in 1912-13 was the distinguished embryologist, Dr. Charles Sedgwick Minot. By special request of His Royal Highness, the Grand-Duke of Saxe-Weimar, Dr. Minot was invited to lecture at Jena as well as Berlin. The six lectures delivered in response to this invitation have been put together in a small volume under the title, "Modern Problems of Biology" (Blakiston Co.). The problems dealt with by Dr. Minot either centre in and about the cell, or at least are approached by the cytological pathway. This is entirely proper and to be expected considering what the author's life work and interest have been. The viewpoint is altogether modern, however, as is indicated by the conclusion of the first lecture on "The New Cell Doctrine," which is stated in the following terms: "The living substance is more important to biologists than its tendency to form cells. Hence we consider the chief problem of biology to be the investigation of the structure and chemical composition not of cells, but of the living substance. The new conception has won its way gradually. It corresponds to so fundamental a change of our views that we are justified in describing the new conception as the new cell doctrine." Succeeding lec-

tures deal with cytomorphosis, by which term of the author's earlier invention are denoted the transformation of cells incident to the development, growth, and senescence of the individual; with immortality and the evolution of death; and with the determination of sex. It is of interest to note the matured opinion of so acute and critical an investigator as Dr. Minot on one of the most doubtful questions of heredity. He says: "We must admit that the protoplasm also participates in heredity. I do not see how we can accept the theory that the nucleus is *exclusively* the organ of heredity. On the contrary we must say that the essence of reproduction is the continuation of the growth of immortal protoplasm. The history of protoplasm is uninterrupted, and therefore we say: the immortality of the protoplasm and of the nucleus is also the explanation of heredity." The chapter on sex-determination reviews rather fully the cytological evidence that sex is an inherited character. The final chapter deals with "The Scientific Conception of Life." The author concludes that it is still open to question and investigation as to whether all the phenomena of life can be explained mechanistically. This conclusion is one which would probably be subscribed to by the majority of conservative biologists. This book throughout is marked by the distinction of manner and absolute precision and clearness of statement which are characteristic of its author.

A Spanish  
painter of the  
18th century.

As a rule, histories of Spanish art have always shown a tendency to exalt a few great names at the expense of lesser artists. A school relatively so unimportant as the School of Aragon has, indeed, been entirely ignored by some writers. Nevertheless, this provincial school contains works of art as interesting as any in Spain, and it produced one of the most original and distinctive of artists, not simply in Spain but in all Europe—Francisco Goya. His position as an artist, however, has suffered somewhat from the fact that (except for a few scattered examples) only in Spain can his pictures be found; and that, only in Madrid can his peculiar characteristics be examined and appreciated. Moreover, English appreciation has been still further hampered by the fact that hitherto no real study of the work and personality of this eighteenth century Spanish painter and satirist has been offered in the English language. This lack is now remedied by Mr. Hugh Stokes's large and copiously illustrated volume. Although extending to nearly four hundred pages, these are none too many for

our enjoyment, dealing as they do with an art and a personality of such engrossing fascination. Although in his own land Goya founded no school and left no pupils, and although his career did not signalize a renaissance of Spanish art, his influence upon the art of Europe has been very great indeed. He refused to bow down to tradition, and used to say, "My only masters have been Nature, Velasquez, and Rembrandt." Mr. Stokes classes Goya as "the link between the art of Velasquez and the art of the future," and counts Sargent as "one of Goya's artistic descendants." Dying in 1828, at the age of eighty-two, Goya is not only the last great Spanish painter, but, judged by his best works, one of the great masters of art. He caught a peculiar quality of existence and vitality which no other artist in the history of painting has ever surpassed. This gift of energy and life was his supreme talent, and he possessed it because he worshipped life and the joy of living. Despite his apparent cynicism and his avowed materialism, he had an intense sympathy for his fellow-men. Added to this, he had a rare psychological insight and a depth of fantastic imagination which is one of the rarest gifts of the gods. So industrious and fertile was his life that the mere catalogue of his paintings, etchings, lithographs, etc., occupies fifty pages, forming by itself a valuable handbook of reference for students of this remarkable master in many kinds of art. (Putnam.)

*With Shakespeare  
and Bacon at  
Stratford-on-Avon.*

Shakespeare-lovers have a treat before them in Mr. Howells's genial and witty fantasy, "The Seen and the Unseen at Stratford-on-Avon" (Harper), wherein he describes a visit to the great poet's birthplace at the time of the annual Shakespeare pageant, and reports his talks and walks with the shades of both Shakespeare and Bacon. The book is a pleasant mingling of Stratford topography, bank-holiday customs, Shakespeare lore, good-natured ridicule of the Baconian theory, ripened reflection on pertinent topics, just a sufficient touch of mysticism to heighten the interest and add to the spiritual reality of these remarkable communings with the illustrious dead, and, here and there, a not unaccountable tinge of Swedenborgianism. Lightness of touch and fertility of invention give the humorous-fanciful narrative a movement and a sparkle that insure the reader against any thought of weariness, which is rendered still further impossible by the writer's refusal to exhaust his theme and by the division of the reading matter into short chapters. One is glad to learn, early in the book, that neither

Shakespeare nor Bacon trouble themselves in the least about "that silly superstition" (the Baconian theory), but are now, as heretofore, the best of friends. Bacon himself takes occasion to maintain, reinforcing his argument by citing Andrew Lang's "Shakespeare, Bacon, and the Great Unknown," that, contrary to the accepted view of the matter, there is far more known of his famous contemporary's life than of most authors' lives; to which the poet merrily replies: "There's more known in some particulars than I would have allowed if I could have helped it," for he admits that he was "a wild enough boy" in his youth. But Bacon defends him. "Will, here, probably played his wild pranks, as he would own, but the man who ended as he did never went far in that way." The modernity of phrase in which Shakespeare is made to express himself in these talks is accounted for, or apologized for, at the very end of the book. Mr. Howells has seldom if ever written in happier vein than in this fantasy.

*A plea for  
the poor  
immigrant.*

If there is anyone qualified to speak on the immigration question with intelligence and fairness, it should be the author of "They Who Knock at Our Gates" (Houghton), she who is known in the world of letters by her maiden name of Mary Antin, and whose earlier volume on "The Promised Land" attained so wide and deserved a popularity. Herself an immigrant from Russia and therefore understanding perfectly the immigrant's point of view, she has adopted this country with a passionate devotion to the ideals it represents in her eyes, and with a loyalty to its best traditions that would jealously guard it from corrupting influences. Her treatment of her theme divides itself into three parts, which answer successively the three questions: Have we any right to regulate immigration? What is the nature of our immigration? Is immigration good for us? To the first question she replies, with appropriate amplification and illustration: "Whatever limits to our personal liberty we are ourselves willing to endure for the sake of the public welfare, we have a right to impose on the stranger from abroad; these, and no others." In answer to the second she believes, and gives reasons for her belief, that "what we get in the steerage is not the refuse but the sinew and bone of all the nations," arguing soundly enough that it is enterprise and not indolence that cuts loose from the old and makes its way to the new world. As to the third question, she feels that it is good for us both materially and spiritually to welcome the alien, and she quotes from another to show how fortunate

it is for America that great numbers are every year coming to remind us of the "promise of American life," and insisting that it shall not be forgotten. The author's love for her adopted country is beautiful to behold, her Americanism is as thorough-going as any true patriot could wish, and her enthusiasm in espousing the cause of both the immigrant and the new land to which he is hastening, is contagious. And, with it all, her command of her adopted language is remarkable. Mr. Joseph Stella contributes three good drawings of immigrant types.

*A premature  
valedictory.*

Mr. George Moore's "Vale," being part three in his autobiographic trilogy, "Hail and Farewell" (Appleton), need not by any means be his last word to his readers; for he is still in the prime of his powers, and it is unbelievable that he will shake off the habit of years and deny himself the pleasure of further literary production, even though that pleasure in this instance is pictured to the reader as nothing short of positive pain. "It was between Mullingar and Dublin," he confides to us in his closing chapter, "that I realized, more acutely than I had ever done before, that this book was the cause of my being. 'I have been led to write it by whom I know not, but I have been led by the hand like a little child.' It was borne in upon me at the same time that a sacrifice was demanded of me, by whom I knew not, nor for what purpose, but I felt I must leave my native land and my friends for the sake of the book; a work of liberation I divined it to be—liberation from ritual and priests, a book of precept and example. I knew this book to be the turning point in Ireland's destiny and yet I prayed that I might be spared the pain of the writing it and permitted instead to acquire the Clos St. Georges, a wife, and a son. But no man escapes his fate." One who takes his mission as a writer so seriously as that is not likely to throw down his pen in thoughtless haste. As in the two preceding volumes of the trilogy, so in this there is a rich (not to say riotous) mingling of fragmentary autobiography, odds and ends of criticism and theory, studies of human nature, graphic character sketches, more or less racy anecdote, and miscellaneous matter not easy to classify, but seldom failing to hold one's willing attention. The author's pursuit of art in Paris, up to the point when he became convinced he was not born to be a painter, with sundry incidental experiences in the gay capital, fills a considerable portion of the book; but the "Irish Literary Movement" and other themes of peculiar interest to Irish-

men are not neglected. Yet it is not quite plain just how this work is "the turning point in Ireland's destiny." That remains to be revealed.

*A town history  
of national  
interest.*

Sparing neither labor nor expense, the Lexington (Mass.) Historical Society has issued a revised and enlarged edition of Charles Hudson's history of that famous town, continuing the chronicle from 1868, when Hudson dropped it, to 1913, the close of the second century of Lexington's history as an incorporated town. In its present form this "History of Lexington, Massachusetts" (Houghton) fills two octavo volumes, the first being devoted to the history proper and running to nearly six hundred pages, the second confining itself to genealogies and falling only three pages short of nine hundred. The excellence and accuracy of Hudson's work, the more commendable because of the difficulties he had to contend with half a century ago in preparing his book, are appropriately recognized by the revisers, who take occasion to say in regard to the historian's account of the most memorable occurrence in Lexington's annals: "Special care has been taken to examine the many volumes dealing with the Battle of Lexington, with the result, however, of proving that, while some new light has been thrown upon that event by modern historians, few, if any, narrations of the Battle are so comprehensive, so well balanced, and so accurate as is Mr. Hudson's." Ham-matt Billings's drawing of the historic encounter appears in engraved reproduction as frontispiece to the first volume, while the portrait of Theodore Parker, grandson of the Captain John Parker who covered himself with glory in that encounter, adorns in similar manner the second volume. Numerous other views and portraits are supplied, with interesting notes concerning them in the list of illustrations. Printed in clear type on durable paper made especially for the work, these two substantial volumes give promise of a permanence befitting their subject. The edition is limited to one thousand copies, and is printed from type.

*Fruitless  
"psychical"  
adventures.*

Mr. H. Addington Bruce contributes some further "Adventurings in the Psychical" (Little, Brown & Co.) to the series of books of similar import and equal inconsequence already available. It is difficult to understand why further volumes repeating the familiar accounts of ghosts and telepathy and clairvoyance and mediums and singular cases of personally puzzling incidents continue to



attract readers. Books of this kind are made on the basis of a dramatic interest which is well enough for a journalistic pen, but which seems quite out of place in book form. Mr. Bruce's mind is of that extremely tolerant kind that can entertain antagonistic explanations at the same time. If the familiar saying of Voltaire that incantations together with a sufficient amount of arsenic will undoubtedly kill your neighbor's sheep could be applied to the present volume, it would be indicated by saying that Mr. Bruce believes in both arsenic and incantations. When the one applies the other is unnecessary, and vice versa. On the whole, books of this type do a considerable harm in spreading the notion that the chief business of psychology is to investigate happenings of this order; and they do further harm in spreading the belief that many men of science are seriously concerned with this type of matter as evidence of the scientific principles that control thought.

#### BRIEFER MENTION.

Palgrave's "Golden Treasury," with a liberal selection of additional poems, and some 250 pages of notes by Mr. C. B. Wheeler, is published by the Oxford University Press in a volume whose attractive and convenient form will commend it to many besides the young students for whose special use it has been prepared. The additional poems are selected with excellent judgment. We are glad to see Matthew Arnold given the largest amount of space, with Browning, Tennyson, and Swinburne following in the order named. Time's ultimate verdict on the chief Victorian poets is not unlikely to agree with this sequence. Mr. Wheeler's notes are in the main purely explanatory, and are full enough to satisfy the needs of even the dullest student of literature.

Mr. Moritz Moszkowski has edited for the "Musicians' Library" (Ditson) the first volume of an "Anthology of German Piano Music," devoted to the early composers. The introductory essay is in English and German, in parallel columns. The frontispiece groups the five portraits of Bach, Händel, Haydn, Mozart, and Beethoven. These five represent the peaks of creative achievement illustrated by the collection. The other names are little known except to special students. There are eleven of these others, from Froberger (1605-67) to Hässler (1747-1822). Of Beethoven's later works the writer says: "It is not to be denied that his latest compositions reveal at times perhaps an increase of geniality and sublimity of thought; but I cannot rid myself of the impression that, owing to Beethoven's deafness, his inner musical hearing was more and more withdrawn from the tones of the outer world, and there resulted a certain abstractness of musical thought in which fruits of the spirit grew to ripeness upon which no real sun had ever cast its rays."

#### NOTES.

Miss Katharine Tynan's new book, a collection of short stories, is to be entitled "Lovers' Meetings."

Wassili Kandinsky's "The Art of Spiritual Harmony" will be published this month in an English translation.

Mr. R. A. Douglas-Lithgard has written "Nantucket: A History," which Messrs. Putnam will publish shortly.

Mr. W. L. George, English novelist and propagandist of feminism, has written a study of modern drama, "Dramatic Actualities."

Mr. Edward Sheldon has made a play of the English version of Sudermann's novel, "The Song of Songs," for Mr. Charles Frohman.

The second volume of Andersen Nexö's trilogy, which began with "Pelle the Conqueror," will not be published in this country until November.

Monsignor Robert Hugh Benson has written a new novel, to be called "Oddfish," which Messrs. Dodd, Mead & Co. will publish in the autumn.

Miss Ethel M. Dell, author of "The Way of an Eagle" and "The Rocks of Valpré," will soon publish a volume of short stories under the title of one of them, "The Swindler."

A book on "Juvenile Courts and Probation" by Messrs. Bernard Flexner and Roger N. Baldwin, of the National Probation Association, will be issued this month by the Century Co.

Mr. Yoshio Markino, the Japanese artist whose observations on life in London were so amusing, has written a new book, "My Recollections and Reflections," which will be published shortly.

Mr. Graham Wallas's new book, "The Great Society," is to be published in July by the Macmillan Co. It is described in its sub-title as "A Psychological Analysis." Mr. Wallas will be remembered as the author of "Human Nature and Politics."

A new and interesting series of essays on "The Art and Craft of Letters" is announced in England. "Comedy" by John Palmer, "Satire" by Gilbert Cannan, "History" by R. H. Gretton, and "The Epic" by Lancelotti Abercrombie, are now ready. "Parody" by Christopher Stone, "Criticism" by P. P. Howe, "The Ballad" by Frank Sidgwick, and "Punctuation" by Filson Young will be published shortly.

Dr. William Aldis Wright, for nearly twenty-five years past Vice-Master of Trinity College, Cambridge, died in London last week. As editor of the "Cambridge" and "Globe" editions of Shakespeare, Dr. Wright is known to every student of the dramatist. He also edited the letters and miscellaneous writings of Edward Fitzgerald, and a long list of English classics. Dr. Wright was secretary to the Old Testament Revision Company, 1870-85, and joint editor of the "Journal of Philology" from its beginning in 1868.

Jacob A. Riis, the author and social worker, died May 26 at his summer home in Barre, Mass. He was born in Denmark in 1849, and came to this country at the age of twenty-one. After six years



of poverty and struggle, he secured a position as reporter with a New York news bureau, and for more than a quarter-century thereafter he gave his remarkable energies to journalistic and social work in New York. His principal published books are the following: "How the Other Half Lives," "The Children of the Poor," "The Making of an American" (his autobiography), "The Battle with the Slum," "Children of the Tenements," "The Old Town," "Theodore Roosevelt the Citizen," and "Hero Tales from the Far North."

The latest Bulletin received from the Philippine Library — the issue for March — has a noteworthy article in Spanish, by the head of the Philippine Division, on the importance of Philippine periodicals and newspapers in the study of the history of those islands. Not far from a score of these publications are named, the earliest having its origin in 1779 and confining itself to some meagre accounts of native depredations and the punishment administered to the marauders. The writer is a specialist in this department of Philippine literature, and speaks with authority, but is debarred by limitations of space from a full treatment of his subject. In the same issue are lists of recent government publications (insular), of books and articles on the Moros, and of late accessions to the library.

Inadequacies will reveal themselves in any scheme of book-classification for libraries, all the more so because different libraries specialize in different departments. Perhaps the best that can be done is to adopt as far as possible a standard system like the Dewey Decimal, and to modify and elaborate as special needs require. What has been done of this sort at the University of Illinois, especially in the ancient classics and in German literature, is clearly set forth by Mr. Philip S. Goulding, "Catalogue Librarian" at that seat of learning, in a paper, "The Classification of Literatures in the University of Illinois Library," read some time ago at a joint meeting of the Illinois and Missouri Library Associations, and lately published in "The Library Journal," from which it is reprinted in separate form.

The London "Times" finds in the discovery of a new fragment of Sappho's lyric poetry an earnest that we shall eventually recover most of her work. The new fragment is thus rendered in Part X. of "The Oxyrhynchus Papyri":

"Some say that the fairest thing on the dark earth is a host of horsemen, others of foot, others of ships; but I say that is fairest which is the object of one's desire. And it is quite easy to make this plain to all: for Helen, observing well the beauty of men, judged the best to be him who destroyed the whole majesty of Troy, nor bethought herself at all of child or parents dear, but through love Cypris led her astray. . . . Even so have I called to mind Anaetoria, though far away, whose gracious step and flashing glance I would rather see than the chariots of the Lydians and the charge of footmen in armour. We know that all things may not come to pass amongst men; but to pray for a share. . . ."

"The Oxyrhynchus Papyri" is edited, with translations and notes, by Messrs. Bernard P. Grenfell and Arthur S. Hunt, and published by the Oxford University Press for the Egypt Exploration Fund.

## TOPICS IN LEADING PERIODICALS.

June, 1914.

- Acheson, Edward G. J. M. Oskison . . . *World's Work*  
 American Parties. William M. Sloane . . . *Harper*  
 Americans, First Dictionary of. Thomas R. Lounsbury . . . *Harper*  
 Andalusia, Sunday in. Grant Showerman . . . *Atlantic*  
 Art: Real and American. Gutson Borglum . . . *World's Work*  
 Bernard, Claude. D. W. Wilson . . . *Pop. Sc. Mon.*  
 Borglum, Gutson. George Marvin . . . *World's Work*  
 Business and the Weather Map. Allan P. Ames . . . *World's Work*  
 Byron, "Gex" Portrait of. C. W. Macfarlane . . . *Century*  
 Camagruy of Spain. Julius Muller . . . *Century*  
 Capital, Social Gradations of. A. W. Small . . . *Am. Jour. Soc.*  
 Chamois-hunting in Switzerland. P. Kühner . . . *Scribner*  
 Chestnut Tree, Future of the. A. H. Graves . . . *Pop. Sc. Mon.*  
 Child Welfare. W. L. Dealey . . . *Am. Jour. Soc.*  
 Constitution, Judicial Bulwark of. F. E. Melvin . . . *Am. Pol. Sc. Rev.*  
 Consumptive, Confessions of a. William G. Brown . . . *Atlantic*  
 Conversation. Brander Matthews . . . *Scribner*  
 Coöperative Living. R. S. Bourne . . . *Atlantic*  
 Country Life, Teaching. W. A. Dyer . . . *World's Work*  
 Development, Facts of. E. G. Conklin . . . *Pop. Sc. Mon.*  
 Dewan-i-Khas. E. F. Benson . . . *Century*  
 Dogmas and Christian Belief. H. D. Sedgwick . . . *Atlantic*  
 Equality, Struggle for. C. F. Emerick . . . *Pop. Sc. Mon.*  
 Geographic Conditions and Social Realities. E. C. Hayes . . . *Am. Jour. Soc.*  
 Hadley, President, of Yale. B. J. Hendrick . . . *World's Work*  
 History, Mendacity of. J. W. Thompson . . . *No. Amer.*  
 Holland. Arnold Bennett . . . *Century*  
 Huerta, Victoriano. Louis C. Simonds . . . *Atlantic*  
 Illumination, The New. Clara B. Lyman . . . *World's Work*  
 Immigration Question, Crux of. A. P. Andrew . . . *No. Amer.*  
 Indian, Assimilation of the. Fayette A. McKenzie . . . *Am. Jour. Soc.*  
 Industrial Relationships, Functional. F. L. Vogt . . . *Am. Jour. Soc.*  
 International Settlements. William Crozier . . . *No. Amer.*  
 Judges, Removal of, in Massachusetts. L. A. Frothingham . . . *Am. Pol. Sc. Rev.*  
 Justice, A Constructive Department of. George Harvey . . . *No. Amer.*  
 Law Making, Neglected Factors in. Ernest Bruncken . . . *Am. Pol. Sc. Rev.*  
 Liszt, Days with. Madame de Hegermann-Lindencrone . . . *Harper*  
 Logan, Dr. O. T., Work of. W. W. Peter . . . *World's Work*  
 Marine, The American. A. G. McLellan . . . *Atlantic*  
 Medical Profession, Need for a Salaried. P. L. Vogt . . . *Pop. Sc. Mon.*  
 Medical Science, American Contributions to. B. J. Hendrick . . . *Harper*  
 Monroe Doctrine, The. Elihu Root . . . *No. Amer.*  
 Monroe Doctrine, The. T. S. Woolsey . . . *No. Amer.*  
 Montessori Method, The. F. P. Graves . . . *Pop. Sc. Mon.*  
 Motion Picture Industry, The. H. W. Lanier . . . *World's Work*  
 Municipal Affairs, Current. Alice M. Holden . . . *Am. Pol. Sc. Rev.*  
 Newspaper Morals. Ralph Pulitzer . . . *Atlantic*  
 Normandy, Elections in. Frances W. Huard . . . *Century*  
 Orphans, Care of. Alden Fearing . . . *World's Work*  
 Paraguay, Headwaters of the. Theodore Roosevelt . . . *Scribner*  
 Parcel Post, The. James Middleton . . . *World's Work*  
 Party Organization. Frances A. Kellor . . . *No. Amer.*  
 Pastures, Upland, of New England. W. P. Eaton . . . *Scribner*  
 Philippines, Assimilation in the. A. E. Jenks . . . *Am. Jour. Soc.*  
 Playground Survey, The. H. S. Curtis . . . *Am. Jour. Soc.*  
 Public Lands, Passing of the. W. J. Trimble . . . *Atlantic*  
 Recreation, Sociology of. J. L. Gillin . . . *Am. Jour. Soc.*  
 Redwood Canyon. H. S. Canby . . . *Atlantic*  
 Relaxation, Psychology of. G. T. W. Patrick . . . *Pop. Sc. Mon.*  
 Religion from Another Angle. W. P. Hall . . . *No. Amer.*  
 Rodin's Note-Book—II. Judith Cladel . . . *Century*  
 Rose Glacier, Karakoram. Fanny B. Workman . . . *Harper*  
 Scandinavians in America. E. A. Ross . . . *Century*  
 Sea-shore, The. Harrison Rhodes . . . *Harper*  
 Simple Living. Maurice F. Egan . . . *Century*  
 Sleep. Frederick Peterson . . . *Atlantic*  
 Spanish America, Government in. Bernard Moses . . . *Am. Pol. Sc. Rev.*  
 Staël, Madame de. Florence L. Ravenel . . . *No. Amer.*  
 Stimulation in Living Organisms. R. S. Lillie . . . *Pop. Sc. Mon.*  
 Tariff and Politics. James D. Whelpley . . . *Century*  
 Tenniel, Sir John. Frank Weitenkampf . . . *Scribner*  
 Tolstoy, Reminiscences of. Ilya Tolstoy . . . *Century*  
 Treaty-making Power, The. E. S. Corwin . . . *No. Amer.*  
 Villon, François, I. George Bronson-Howard . . . *Century*  
 Wages and Capital. Ray Morris . . . *Atlantic*  
 Washington Manor of Northamptonshire. Anne H. Wharton . . . *Scribner*

## LIST OF NEW BOOKS.

[The following list, containing 112 titles, includes books received by THE DIAL since its last issue.]

## BIOGRAPHY AND REMINISCENCES.

- With Walt Whitman in Camden.** By Horace Traubel. Volume III. Illustrated, large 8vo, 590 pages. Mitchell Kennerley. \$3. net.
- Cesare Borgia: A Biography.** By William Harrison Woodward. Illustrated, 8vo, 477 pages. E. P. Dutton & Co. \$3.50 net.
- The Golden Age of Prince Henry the Navigator.** By J. P. Oliveira Martins; translated by James Johnston Abraham and William Edward Reynolds. Illustrated, large 8vo, 324 pages. E. P. Dutton & Co. \$3.50 net.
- Shakespeare Personally.** By David Masson; edited and arranged by Rosaline Masson. 8vo, 243 pages. E. P. Dutton & Co. \$2. net.
- MacDonald of the Isles: A Romance of the Past and Present.** By A. M. W. Stirling. Illustrated in color, etc., 8vo, 295 pages. John Lane Co. \$4. net.
- Junipero Serra: The Man and His Work.** By A. H. Fitch. Illustrated, 8vo, 364 pages. A. C. McClurg & Co. \$1.50 net.
- The Marchale.** By James Strahan. Illustrated, 12mo, 303 pages. George H. Doran Co. \$1.25 net.

## HISTORY.

- History of the Soldiers' Home, Washington, D. C.** Edited by Eba Anderson Lawton. Large 8vo, 137 pages. G. P. Putnam's Sons. \$2.50 net.
- The Reign of Henry the Fifth.** By James Hamilton Wylie, D.Litt. Volume I, 1413-1415. Large 8vo, 589 pages. G. P. Putnam's Sons.
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